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ealy received the approval of many its virtues, and its inventors feel hat in no case has it failed of pro- beauty of the hair, preventing it in ed properly. from falling off. when properly used, will remove ing tending to prevent healthy ac- and a most agreeable sensation is g application. While a rich gloss it is left free of that oily, unpleas- most washes of the kind is so great as well as gentlemen, it is a nec- for sale by KITCHEN & HEN- ongress street. y Jan. 29.
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Twenty-eight sizes and Patterns, with Stevens' Spiral & straight Knives. ives from three to thir- y dollars. Also, Now Pattern Corn Shellers, Holmes and French's Mill for cleaning grain, Patent Portable Burr stone Grist Mill, Bench Patent Corn and Cobb Mill, Cast Steel Shovels, Forks, Railroad Wheelbarrows, Sleds Trucks, and Sugar Mills,
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AREHOUSE & SEED STORE, ock, Blackstone St., Boston. ly. Dec. 23.
LDER, Upholsterer,
his new store in Broomfield street, arl & Prince,) where he respect- customers, and the public gener-
Chairs, Curtain Materials and ings, a great variety of shades; ture, Beds, Mattresses, &c. &c., e furnished to order. and reefuelled. the country will be attended to ude and fidelity. y March 11.
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Y HALLETT, DAVIS & CO,
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The Report of the Committee on Instruments at the late Mechanics' ir, September, 1847. With refer- hallet's seven octave Piano of our latter say— "This instrument pos- s a good touch, and pleasing It may justly be called a first ound do credit to any manufac- For the instrument the Committee- AL, the highest premium given to seven octave Pianos of our manufacture, the Com- MA this, as will be seen by the a octave Piano that received a hasers and others, is especially ortunity to see the same that received with the English and French Ex- great power and elasticity of variety of style and finish, six and e modern improvements, which reasonable terms, and warranted to the purchaser, or the money others are reminded that our 417 WASHINGTON STREET, near the Boylston Market. HALLETT, DAVIS & CO.
GINAL STORE."
CHINA TEA CO.
TON STREET, BOSTON,
Marlboro' Hotel.)
for five years, originated for buying and selling Teas, and find it has met with unexam- whole chops at once, and selling prices on the people, they were sections, and sell cheaper than ers in the trade. As a general TEA CAN BE SAVED in purchas-
for $1 25
Tea, (Oolong flavor,) 1 50
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Tea, 2 50
ants a pound for no better Tea. ked in a style peculiarly our ported packages, containing over pelled with our own labels, duly e which is expiry
MAN, who has had many years n native place) in this business, ny's Warehouse, directing and &c. and will be happy to
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money in a letter, in presence ng by mail will have the Teas rdered, as directed.
men, answered with the same duction, and with promptness. the size of our TEAS will be ap- New England, by application to
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ers through the Post office be addressed to MARTIN
who will forward five new ted above, shall receive a er.
conscientiously, and a liberal advertising by the year.
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Street to the Post Office,
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nounced with the most that the ner of the day, at moder- be surpassed in any part in the city.
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conscientiously, and a liberal advertising by the year.

Hon. O B Moore

The Boston Recorder.

MARTIN MOORE, EDITOR & PROPRIETOR. BOSTON, FRIDAY, MARCH 17, 1848. VOLUME XXXIII NO. 11.....WHOLE NO. 1683.

Boston Recorder.

LETTERS

FROM HON. JOHN QUINCY ADAMS TO HIS SON:

On the Bible and its Teachings.

Communicated to the N. Y. Tribune.

LETTER I] ST. PETERSBURG, *Sept.* 1811.

MY DEAR SON:—In your letter of the 18th January, to your mother, you mentioned that you read to your aunt a chapter in the Bible, or a section of Doddridge's Annotations every evening. This information gave me real pleasure; for so great is my veneration for the Bible, and so strong my belief that, when duly read and meditated on, it is of all books in the world, that which contributes most to make men good, wise and happy—that the earlier my children begin to read it, the more steadily they pursue the practice of reading it throughout their lives, the more lively and confident will be my hopes that *they will* prove useful citizens to their country, respectable members of society, and a real blessing to their parents. But I hope you have now arrived at an age to understand that reading, even in the Bible, is a thing in itself neither good or bad, but that all the good which can be drawn from it is by the use and improvement of what you have read, with the help of your own reflection. Young people sometimes boast of how many books and how much they have read; when, instead of boasting, they ought to be ashamed of having wasted so much time to so little profit. I advise you my son, in whatever you read, and most of all in reading the Bible, to remember that it is for the purpose of making you wiser and more virtuous. I have myself for many years made it a practice to read through the Bible once every year. I have always endeavored to read it with the same spirit and temper of mind which I now recommend to you; that is, with the intention and desire that it may contribute to my advancement in wisdom and virtue. My desire is indeed very imperfectly successful; for, like you, and like the Apostle Paul, "I find a law in my members, warring against the law of my mind." But as I know that it is my nature to be imperfect, so I know that it is my duty to aim at perfection; and feeling and deploring my own frailties, I can only pray Almighty God for the aid of his Spirit to strengthen my good desires, and to subdue my propensities to evil; for it is from Him that every good and perfect gift descends. My custom is, to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. But, as other cares, duties and occupations engage the remainder of it, I have perhaps never a sufficient portion of my time in meditation upon what I have read. Even meditation itself is often fruitless, unless it has some special object in view; useful thoughts often arise in the mind, and pass away without being remembered or applied to any good purpose—like the seed scattered upon the surface of the ground, which the birds devour, or the winds blow away, or which rot without taking root, however good the soil may be upon which they are cast. We are all, my dear George, unwilling to confess our own faults, even to ourselves; and when our own consciences are too honest to conceal them from us, our self-love is always busy, either in attempting to disguise them to us under false and delusive colors, or in seeking out excuses and apologies to reconcile them to our minds. Thus, although I am sensible that I have not derived from my assiduous perusal of the Bible, (and I might apply the same remark to almost everything else that I do,) all the benefit that I might and ought, I am as constantly endeavoring to persuade myself that it is not my own fault. Sometimes I say to myself, I do not understand what I have read; I cannot help it; I did not make my own understanding; there are many things in the Bible "hard to understand," as St. Peter expressly says of Paul's Epistles;—some are hard in the Hebrew, and some in the Greek—the original languages in which the Scriptures were written; some are harder still in the translations. I have been obliged to lead a wandering life about the world, and scarcely ever have at hand the book which might help me to surmount those difficulties. Conscience sometimes puts the question—Whether my not understanding many passages is not owing to my want of attention in reading them. I must admit that it is; a full proof of which is, that every time I read the Book through I understand some passages which I never understood before, and which I should have done at a former reading, had it been effected with a sufficient degree of attention. Then, in answer to myself, I say—It is true; but I cannot always command my own attention, and never can to the degree that I wish. My mind is oft-times so full of other things, absorbed in bodily pain, or engrossed by passion, or distracted by pleasure, or exhausted by dissipation, that I cannot give to proper daily employment the attention which I gladly would, and which is absolutely necessary to make it "fruitful of good works!" This acknowledgement of my weakness is just; but for how much of it am I still accountable to God, I hardly dare acknowledge to myself. Is it bodily pain? How often was that brought upon me by my own imprudence or folly? Was it passion? Heaven has given to every human being the power of controlling his passions, and if he neglects or loses it, the fault is his own, and he must be answerable for it. Was it pleasure? Why did I indulge it? Was it dissipation? This is the most inexcusable of all; for it must have been occasioned by my own thoughtlessness or irresolution. It is of no use to discover our own faults and infirmities, unless the discovery prompts us to amendment. I have thought that if in addition to the hour which I daily give to the reading of the Bible, I should also from time to time (and especially on the Sabbath) apply another hour occasionally to communicate to you the reflections that arise in my mind upon its perusal, it might not only tend to fix and promote my own attention to the excellent instructions of that sacred Book, but perhaps also assist your advancement in its knowledge and wisdom. At your age, it is probable that you have still greater difficulties to understand all that you read in the Bible than I have at mine; and if you have so much self-observation as your letters indicate, you will be sensible of as much want of attention, both voluntary and involuntary, as I here acknowledge in myself. I intend, therefore, for the purpose of contributing to your improvement and my own, to write you several letters, in due time to follow this, in which I shall endeavor to show you how you may derive the most advantage to yourself, from the perusal of the Scriptures. It is probable, when you receive these letters, you will not at first reading understand them; if that should be the case, ask your grandparents, or your uncle or aunt, to explain them; if you still find them too hard, put them on file, and lay them by for two or three years, after which read them again, and you will find them easy enough. It is essential, my son, in order that you may go through life with comfort to yourself and usefulness to your fellow-creatures, that you should form and adopt certain rules or principles for the government of your own conduct and temper. Unless you have such rules and principles, there will be numberless occasions on which you will have no guide for your government but your passions. In your infancy and youth, you have been, and will be for some years, under the authority and control of your friends and instructors; but you must soon come to the age when you must govern yourself. You have already come to that age in many respects; you know the difference between right and wrong, and you know some of your duties, and the obligations you are under to become acquainted with them all. It is in the Bible you must learn them, and from the Bible how to practice them. Those duties are to God, to your fellow creatures, and to yourself. "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." On these two commandments, Jesus Christ expressly says, "hang all the Law and the Prophets;" that is to say, the whole purpose of Divine Revelation is to inculcate them efficaciously upon the minds of men. You will perceive that I have spoken of duties to *yourself*, distinct from those to God and to your fellow creatures; while Jesus Christ speaks only of two commandments. The reason is, because Christ and the commandments repeated by him, consider self-love as so implanted in the heart of every man by the law of his nature, that it requires no commandment to establish its influence over the heart; and so great do they know its power to be, that they demand no other measure for the love of our neighbor, than that which they know we shall have for ourselves. But from the love of God, and the love of our neighbor result duties to ourselves as well as to them, and they are all to be learned in equal perfection by our searching the Scriptures. Let us, then, search the Scriptures; and in order to pursue our inquiries with methodical order, let us consider the various sources of information that we may draw from in this study. The Bible contains the revelation of the will of God. It contains the history of the creation of the world, and of mankind; and afterward the history of one peculiar nation, certainly the most extraordinary nation that has ever appeared upon the earth. It contains a system of religion, and morality, which we may examine upon its own merits, independent of the sanction it receives from being the Word of God; and it contains a numerous collection of books, written at different ages of the world, by different authors, which we may survey as curious monuments of antiquity and as literary compositions. In what light soever we regard it, whether with reference to revelation, to literature, to history, or to morality—it is an invaluable and inexhaustible mine of knowledge and virtue.

I shall number seperately those letters that I mean to write you upon the subject of the Bible, and as, after they are finished, I shall perhaps ask you to read them all together, or to look over them again myself, you must keep them on seperate file. I wish that hereafter they may be useful to your brothers and sisters, as well as to you. As you will receive them as a token of affection for you during my absence, I pray that they may be worthy to be read by them all with benefit to themselves, if it please God that they should live to be able to understand them.

From your affectionate father,

JOHN QUINCY ADAMS.

Report of the Board of Education.

It seems to be thought by some, that our social improvement is rapidly on the advance, and that we are soon to have a kind of earthly paradise. This Report would seem to claim that this great change is to be effected by the instrumentality of the common schools under the supervision of the Board of Education and its Secretary.

Some have thought that the great moral changes and improvements, so earnestly desired and prayed for, were to come by the instrumentality of *divine truth* to be disseminated and preached, with "line upon line and precept upon precept." The schools have been thought to be one instrumentality by which the Holy Scriptures might be made known, and gospel truth brought home to the consciences of the young. But we hear little of this in the Report, and it is not thought that the Board encourage much religious instruction in the schools, fearing, as it is said, the cry of "sectarianism."

It has, however, great complacence in the progress already made, and great expectations as to what may yet be accomplished. Its Secretary has, the present year, outdone himself, and seems to think that but one thing is wanted to bring in this great moral and literary millenium, and I suppose we are all to take his views as the views of the Board, and as constituting a part of the report.

It is taken for granted that the perfection of teaching and governing schools, is at hand under the operation of the Normal schools, and that the only remaining obstacle to the renovation of society is, that a great proportion of our children will not go to school. To remedy this, to remove the obstacle, it is proposed that coercion be used—that children be compelled to attend school, and that the Legislature proceed forthwith to enact compulsory laws, by which they shall be forced to attend, or pay fines, or be sent to the house of correction. Our Secretary has visited the kingdom of Prussia, whose monarch enacts laws, and enforces them at pleasure, and no man or boy, senator or representative "can say to him nay," and where boys are brought into scholastic training, as men are brought into the army, by conscription. This example seems to have dazzled his mind, so that he loses sight of the great principles of republican liberty every where claimed and felt as a sentiment in his native land. The republicans of Massachusetts to be compelled to send their children to school! Some of us think we can train our children ourselves, in our own families, much better than they are likely to be trained in the common schools; and we are not all of us willing that our children should herd with the vicious and vulgar who are found there. Some of us know that a family education may be much better than an education at these schools. Some of us do not believe in the utopian views of the Secretary, that these schools are to be good examples of good behavior and moral virtue. Some of us have known many of these teachers from the Normal schools, and have not found them to be such as they are claimed to be; their learning was mesmerism and phrenology, and their religion was transcendentalism. But it is said, "we must send our children to set a good example, and to be of advantage to others." This is "hard coffee," to do good to others by self-sacrifice, on penalty of domiciliary visits from the police. Some children and their parents are poor—in abject poverty, it may be; the children have not decent apparel; the mother cannot dispense with the daughter's attendance at the bedside, nor the father with the son in the workshop. "No matter; society must be renovated; the Commonwealth must provide clothes and servants, if needed; we have always provided for the poor by law." But there is a bottom to the purse, and before we have provided for half the poor wretches, we shall come to it. Who is to provide for the marshal, the constable, the police officer, to pay him for his domiciliary visits and haling boys and girls to the school house or house of correction, aye and for feeding them to? Are these officers to keep their own accounts, or are they to proceed with complaints, warrants, fines and forfeitures, and hale the poor wretches before the police judges? This will be, if not a renovation, a new order of things at least. But can it be expected that freemen will sit under this operation—see their arrangements for a livelihood broken up, their family government overturned, and Spartan like, deliver up their children to the republic, and themselves to the poor house!

"But consider the great renovation of society that is to come, and how soon all will attend school voluntarily, and that the people's property is valued at four millions, and how small a portion it will take to pay these expenses." If we have these millions of property, we have a million of people who need it for their support. And as to what we can lay by weekly for charity,—is it to be withheld from the benevolent objects of the day, general and special, from the poor at our doors, hungry, starving, naked, or from the still more starving heathen, who have not the "bread of life," both in our own land and in other lands, and this for the purpose of compelling children to attend school contrary to their own wishes and their parents wishes? No doubt, if the measure should not absorb all, it would absorb so much that the disaffected would unite with the complaints of those into whose houses the police officer should enter and take away their ragged children under pretence that the "State had need of them," and the law would be blown away "as the chaff before the wind."

Is society to be renovated by compulsion? This is not the logic of freemen. Will fines, imprisonment, forced attendance at school, make virtuous, learned, and well behaved children? Remember, there is to be no corporal punishment, and we are to depend entirely upon the lectures of these Normal masters. What they will be is not certain, but with many of them mesmerism is already a science, transcendentalism is religion, and every humbug is rife among them all. But by the progress which has been made, it is very certain there is a mistake somewhere. It will be very difficult to prove that the order of the schools, or the morals and conduct of the children have been improved under the administration of the Board. The contrary is quite manifest. The declamation against corporal punishment, and the denunciations against those who resort to it have been so open, that they have reached the schools, and the children know that many people think such correction wrong; and thus the influence of the Board and the false philanthropists who join in the denunciations and puff the Secretary, is such that even the Normal masters can keep no order among their pupils in school or out, and the old masters are beset with new difficulties in sustaining themselves.

In fine, those of us who have watched the progress of the schools, since we have put a Board and Secretary under pay to do them good, have seen mischief and disorder which we did not see before, and have not seen the good results which are trumpeted in the Reports, and have but little confidence in the annual speculations which they give us. The conservative and enterprising spirit of our people may be discerned in its effects upon the schools, but whether the Board or the Secretary are entitled to any credit for the improvements which have been made is quite problematical.

A PARENT OF MANY CHILDREN.

Dr. Hengstenberg, of Berlin.

D'Aubigne's work on Germany, England, and Scotland, just issued, has the following account of Hengstenberg, one of the champions in the opposition to Rationalism in Germany:

The Symbolical School, of which Hengstenberg, of Berlin, is the representative, and to which Twesten and some others belong, holds essentially to the creeds, the confessions of faith of the sixteenth century, the orthodoxy of the Reformation. It is, in our opinion at least, more pure than the preceding school, both in its principles on the inspiration of the Scriptures, and also in its doctrines. Hengstenberg is known by his remarkable writings on the Old Testament; but his principal weapon is the famous Evangelical Gazette, which he has edited at Berlin ever since 1827. This periodical, which appears twice a week, was at first essentially a paper for edification; but it has become, especially since 1830, an ecclesiastical and theological journal, and from it have proceeded the most vigorous blows which have been dealt against both the old and the new rationalism. Never, perhaps, has any periodical been such an object of fear and hatred. Dr. Hengstenberg presides at Berlin as a mighty champion,—he deals his blows to the right and to the left; they may not always be kept within due measure; but Christian truth, being attacked by so great a multitude of different enemies as it is in Germany, to make head against them requires one of those powerful characters, whose very strength occasionally leads them into excess. Perhaps, also, Hengstenberg is not free from the fault which absolute Conservatives are liable to commit. Seeing that his adversaries would destroy every thing, he would preserve every thing. The constitutional government of Lutheranism is very defective; the domination of the state over the church is carried to a height in Germany, which shocks even moderate Erastians.—But it would seem that Hengstenberg beholds a great dilemma presented to his church:—her present condition, or the reign of the Friends of Light,—all to be kept, or all to be lost; and however ready to acknowledge what would be an improvement in the proposed change, he would rather keep all as it is than risk any essential point. There is not in Germany a name so hateful to the world as that of Hengstenberg; but posterity will do him more justice, and even already, decided Christians in every country, and foreigners in particular, make him amends by their esteem, for the numerous attacks which he is continually forced to endure.

The Relation of Christianity to Moral and Social Reforms.

A man may hold a very small object so near his eye, as to shut out from the field of vision, all the world, beside, and this is as true of the mental, as of the natural, bodily eye. One object of contemplation and effort may so occupy the whole field of mental vision, that nothing else can be taken into view. There are very many who are blinded just in this way. They consider that they have a special commission to reform this wicked world, and they set themselves about it, with the utmost confidence that they have discovered the right way and the only way in which to do it. Any other plan of operation, or any modification of their own plan cannot be a feasible one. But it somehow strangely happens, that this only right way, is almost always very far from the christian way, and usually directly opposed to it. Notwithstanding this contrariety, however, the christian plan is set aside, and this anti-christian plan is substituted for it. Now here is a grand mistake into which men fall. They fail to recognize the great fact, that every true, permanent, successful reform, whether social or moral, is based upon christianity. If it has any other basis whatever, it may as well have none, for it cannot stand. Or, to change the figure, christianity is the trunk, of which moral and social reforms are the branches. Sever these branches from the trunk, and of course, they will wither and die. Continue their connection with it, and they will live, and flourish, and strengthen, year by year, for nourishment and vitality are constantly supplied to them. The idea of this necessary connection between the trunk and the branches, in order to the life and growth of the latter, is lost sight of, if indeed it was ever seen, by most of the reform leaders of our day. They are unwilling to allow the entire dependence of their specific work of reform, for success upon its connection with christianity. They can see the moon, but the far greater, and more glorious orb whose light it borrows, they cannot see. Indeed, they will scarcely acknowledge the existence of any such orb. They set up the moon to rule the day, as well as the night, or to drop the figure, the specific work of reform which engages their efforts, is regarded as the very soul of christianity itself. Hence, the reason why they uniformly fail of accomplishing fully their object, is very obvious to others, though it may not be to themselves.

So long as any reform is kept subservient to christianity, so long as it is willing to be regulated and controlled by the principles of the christian religion, so long as it does not make itself everything and christianity nothing, or set itself up as an embodiment of all christianity, so long it will progress—it will advance to a sure triumph. But just so surely as the principles and teachings of christianity are disregarded, and its whole spirit and essence are made to consist in a particular course of action, just so certainly as one object so fills the mind as to shut out objects which are of far greater magnitude and importance, and orthodoxy on this one point is orthodoxy in all respects, the work, the reform, whatever it be, will, must go down. It cannot stand, for it has no foundation to stand upon. It cannot live for it has nothing to live upon. It is opposed to truth and right, and all the interests of mankind. It is a one sided, illiberal, unchristian scheme, and as such, it cannot meet and alleviate the wants and woes of the race. The medicine does not reach the seat of the disease. The disease is deeply rooted, and can never be eradicated by merely external applications.

It is passing strange that after all the teachings of experience and observation, men will continue the vain attempt to heal the wound which sin has inflicted upon the social and moral system by simply external appliances. Why do they not probe the wound to the core? Why do they not lay the axe at the root of the tree? Why do they not learn wisdom from others' folly, and begin at the beginning? Why do they not take broad and comprehensive views of things? The reason is, they raise such a smoke and dust about themselves, by their fretting and furious zeal, that they cannot see out of it. They magnify the mole-hill which is at their feet, into a mountain, and of course cannot see over it, nor can they see around it, for they have extended its dimensions, until it hits the whole earth.

The true christian is the only true reformer. His principles of expansive benevolence will send him abroad upon every possible errand of truth, mercy and philanthropy. They will open his ear, his heart, and his purse to every deserving call. He confines his benevolence within no state or continental boundaries. He moves in no narrower circle than the earth's circumference. He labors for the elevation and improvement of no one race or color of men, exclusively. The world is his field of action, and every individual of the human family, his beneficiary.

The christian is the man to remove a moral or social wrong, because he begins where he ought to begin, because he lays a broad and deep foundation, before the erection of the superstructure, because he does his work thoroughly, because he views things in their relative importance, because he can unite into one harmonious whole, all discordant and conflicting materials, and finally because he does all for the glory of God, and thus secures that blessing, without which, no cause will prosper.

Thus we see that christianity is the trunk,—moral and social reforms the branches. The former is the parent, the latter the child.

SPERO.

The Swedish Colony in Henry County, Illinois.

Lutheranism is the established religion in Sweden. It has, however, lost the life and power of the Reformation. It has for the most part degenerated to formalism. Its ministers resemble, to a great extent, the fox-hunting clergy of England. They are worldly in their lives. They oppose the revival of religion. They possess great influence, which they have used to crush spiritual christianity. In some cases, they have led to the imprisonment of persons, for holding meetings for prayer and exhortation in their own houses. The Swedish government has always recognized the rights of conscience. It has dismissed the complaints of the clergy in such cases. And yet the influence of the clergy is so great, that they have not suffered those who dissented from them to enjoy peace.

These facts explain the origin of the Swedish Colony in Illinois. The pioneer of the Colony made a selection of land for the settlement in the southwestern township of Henry county, in the Summer of 1846. In the course of the same year, about eight hundred Swedes bade adieu to their native land, to find, in America, "freedom to worship God." They were from the middling and poorer classes of society. Forty were from the iron mines of Sweden. They adopted the system of a community of goods, not as has been said, upon the plan of Fourierism, of which they know nothing, but in order that they might keep together, and especially that they might help the poor. They supposed that the difficulties of their situation authorized their acting upon a principle, which was reduced to practice in the first ages of christianity. Whether it will work successfully in their case, time alone can decide.

The Swedes have experienced the usual trials, incident to the settlement of a new country by foreigners. Their faith and patience has been tried by the general prevalence of sickness, by the disappointment of some and by the death of many whom they have loved. About one hundred of them have finished their pilgrimage on the earth. Since their settlement in Henry county, they have spent about $2,000 for medicines and medical attendance.

This Colony is pre-eminently religious in its character. Farming, the manufacture of linen and mechanical pursuits are their chief occupation. They are industrious and prudent. They can all read. They were well furnished with Bibles in Sweden. They have few other books, except a catechism and hymn and prayer book. They have erected a temporary meeting-house, in which they assemble for prayers every morning and evening and for public worship every Lord's day. Their principal preachers and leading men are Erik Jansson and O. Olsson. These do not claim to be prophets, as has been slanderously reported. They simply have the confidence of the community, and pretend not to have dominion over their faith, but to be merely helpers of their joy. Associated with them, are a number of young men, who are prosecuting study, and who help them in their work.

We are assured that in their prayers and thanksgivings, the Swedes make frequent mention of the civil and religious liberty they here enjoy, and that they ask for grace to use it in the right way. In their principles and practices, they recognize the authority of the Bible alone. At the same time we understand, they assent to the twenty-one articles of the Augsburg Confession, drawn up by Melancthon. We wish them success in their enterprise. It is not to be expected, that in this world of infirmity, all their golden anticipations should be realized, but if they adhere faithfully to God's word, we doubt not that in time the landscape around them will smile in beauty, as the garden of the Lord. Their settlement is about 45 miles from Burlington. SAMOSET.

Burlington (Iowa) Hawk Eye.

Origin of the Declaration of Independence.

It is a remarkable fact that the idea of this declaration penned by Thomas Jefferson was conceived from the previous declaration of the Provincial Congressof North Carolina, April 7th, 1776, the first promulgated by the constitutional authorities of a State. That had been preceded by what is called the Mecklenburg declaration—a declaration from the delegates of the county called by that name in that State. This declaration had been prepared by Dr. Ephraim Brevard, and was unanimously adopted by the convention of delegates from Mecklenburg, May 20, 1775, assembled to deliberate on the crisis of their affairs. Of that convention, ten out of the twenty-seven were office bearers in the church, and all were connected with the congregation of Presbyterians in Mecklenburg, who had been trained by the Rev. Mr. Craighead in religious things by the doctrine of the Reformation, and whose ancestors had in their memorable struggle for liberty of conscience against the Papal government of Scotland, given abundant precedents of noble and exalted independent bearing in their covenants, creeds and bands in which they declared their principles and avowed their purposes. To the Presbyterians of Scotland and the North of Ireland, and the precedents given in their revolution against Popery are to be traced both the Mecklenburg and Jefferson declaration, as well for their manner, spirit, design order and language, as for their original conception.—*Rev. Geo. Duffield.*

Working Christians.

A living and working Christian will always find the *means* of doing good. It was the wicked and slothful servant who made the wonderful discovery that his was a *hard* master, reaping where he had not sown. And many are now found in his company. Christian reader, have you never said, I have no gift, no influence, no means of doing good—I can do nothing? You might as well add, Christ is a hard master, to require any thing of me. But all this is untrue.

The Saviour has entrusted to his people ample means to do all he requires of them. Let us beware of burying our talents, or misusing them, and then pleading our inability as an excuse for inactivity and sloth. You may have to search, to labor, to deny self, in order to bring into use your capabilities. But were you to seek these as you do the means of accomplishing some worldly scheme, or some private ends, you would not be long destitute of them. An earnest heart is fruitful in expedients, and abundant in executive energy.

A father, who has two children in the missionary work, and who had long given to the same purpose all his income, beyond the supply of his necessities, desired and sought to do *yet more*. Nor long in vain. He soon thought of, and gave up, his *tobacco*, devoting its cost to the work of Christ. We know a poor female disciple, who has given annually to the cause of Christ, from her earnings in a factory, nearly fifty dollars.

Christian, can you *find nothing* to give? Look at thy house, thy dress, thy luxuries, thy pleasures, thy income. Does an honest conscience, a loving heart, declare thou canst find nothing to give? I am not complaining of thy extravagance. Enjoy with gratitude the blessings God gives thee. *But forget not thy tribute.* Where, if not with *you*, has God deposited the means to sustain his enterprises in the earth? The necessities of his cause are his drafts, and on whom can he draw them if not on you, with whom he has made his deposits? Dare you fail to honor them? What will become of you, if he refuse to make further deposits?

There is a false humility which refuses to own the possession of gifts and influence. But we have marked that this denial is made usually, just when worldly men affirm that they are very poor,—when the assessors come to take the valuation. But God is thy master, fellow-Christian, and he never asks thee what he knows already. Forget not that your powers may be augmented by using them. Your influence may be increased by strengthening and embellishing your character, cultivating your mind, and increasing your information. O, that those in our churches who now silently and demurely sit in the *back seats*, would undertake to do something. We have known such to become eminently useful.

Besides, what numerous means a vigilant eye will discover, and a diligent hand will create, to perform a service for Christ, while attending to the common duties of life. A word fitly spoken, a tract or book timely given, may save a soul. Or, you may lead one away from evil, and another into something good. You may do a kindness to the needy, visit the widow or the sick, relieve the destitute, and gladden many a heart. We repeat it, the world is full of the *ways* and *means* of working for Christ. Each Christian has a share of both. If they are indolent and inefficient, the guilt is all their own.—*Ch. Reflector.*

The Heavenly State.

What, then, are we allowed to reckon upon as the grand component parts of this exalted state? You may reckon upon

The most *glorious employment*. I should as soon think that heaven was a nursery of vice as a state of inaction. Indolence is no more irreconcilable to virtue, than perfectly incompatible with happiness;

"A want of occupation is not rest!
A mind quite vacant is a mind distressed."

All the powers conferred by a wise Creator necessarily imply their application and use; and the more life any being possesses, the more energy and activeness will distinguish him, unless he is in a state of perversion or restraint. But what are the employments of heaven? Dr. Watts has speculated much on this subject. Some of his conjectures are probable, and all pleasing; but we dare not follow him. Of this we are sure, that there will be none of those mean and degrading toils which arise now from the necessities of our nature, or from luxury and pride. Neither will there be any of those religious exercises which pertain to a state of imperfection. Repentance will be hid from our eyes. There will be no more warfare and watchings. Neither will there be any more prayers with strong cryings and tears. Yet it is said, "They serve him day and night in his temple." And their powers will be equal to the work; for neither the fervency nor the duration of the service will produce exhaustion or langnor. The common notion of always standing up and singing is too childish to be entertained. We have no doubt but that there may be stated assemblies for adoration and praise. But christians are said to be still praising him now; and they do this, not by acts of worship only, but by performing his will, by filling up their stations in life properly, and promoting the welfare of all around them; and his work, even here, is honorable and glorious.

On the *presence* and *sight* of the Savior, in whom dwelleth all the fulness of the Godhead bodily, you may reckon; and you *will reckon*—and reckon *supremely*—if you are a christian. "To me," says Paul, "I long to depart, and to be with Christ, which is far better." "We are confident, I say, and willing, rather to be absent from the body, and present with the Lord." What would every thing be in his absence? Could the place, the company, the harps, be a substitute for him? But here is the consummation—you shall "serve him, and see his face." You need not envy those who knew him after the flesh; you will have access to him: you will see the King, and see him in his beauty. He is now with you. He knows your soul in adversity; and comes to you as a friend and helper and comforter. But you are now in prison. His visits, when he looks upon you through the bars, and brings you supplies, and communes with you in the cell, are relieving. They solace the confinement; you wish them multiplied; you expect them with joy. But the best of all these visits will be the last, when he will come, not only to you, but for you; when he will open the doors of the dungeon, and knock off the fetters, and take you home to his palace. Then you will be with him; you will "walk with" him "in white;" you will eat and drink at his table in his kingdom; you will be forever with the Lord. It is hardly necessary to say that you may reckon upon

The most *exquisite enjoyment*. This will spring abundantly from all the foregoing sources, and especially the last. It will far transcend every feeling we have had of delight and ecstacy here. The state itself is expressed by it. "Enter thou into the joy of thy Lord." Jude says, "we shall be presented before the presence of His glory, with exceeding joy;" and, says David, "In thy presence is fulness of joy, and at thy right hand there are pleasures forevermore." For you may reckon upon

The *perpetuity* of all this. "Permanency," says the poet, "adds bliss to bliss." But here it is absolutely indispensable even to the happiness itself: for the greater the blessedness, the more miserable we should feel if it were in danger. Who, in the possession of such a prize, could exist under the thought of losing it? How careful, therefore are the sacred writers never to leave out this essential attribute, in any of their descriptions! If it be life, it is "eternal" life. If it be salvation, it is "everlasting" salvation. If it be a kingdom, it is "a kingdom that cannot be shaken." If it be a crown, it is "a crown of glory that fadeth not away."

To which we may add, that you may reckon, not only on the eternity, but the *increase*. Who could think of being doomed to remain stationary? How irksome would any condition be in which there could be no possibility of advance and improvement! But your faculties will not be confined to a circle of sameness; they will be free; they will break forth on every side. How much more do the angels know now than once! and yet still they desire to look into the Savior's suffering and glory. How often will there be new songs in heaven, or fresh exclamations of admiration and praise, from fresh discoveries and displays of the perfections of God, in his works and ways! Every finite being is capable of accession; and in knowing and doing, and attaining and enjoying, there will be an infinite progression before us.

If, with this account of heaven, you are dissatisfied, be assured, the lecturer is still more so. Who, upon such a subject, can speak worthily!—*Rev. Wm. Jay.*

Judas Knew.

When Christ had instituted the ordinance of the Supper, and uttered those precious truths, and offered that remarkable prayer, which the apostle John has so faithfully recorded, he went with his disciples over the brook Kedron, and entered the garden of Gethsemane. His hour had come, and his enemies were making arrangements for his apprehension. But they knew not where, at that hour, he could be found. Had it been day-time, they would have looked for him in the temple, or at Bethesda, or at Bethany, for they were acquainted with his resorts for public usefulness. But they knew nothing of his private habits, or his places of retired devotion. They did not know even that he was a man of prayer. The 'olive shade,' therefore, was the last place to which they would have gone for him, and communion with God was the last employment in which they would have expected to find him occupied. Where, in the middle of that dark night, could he be discovered.

Judas knew. So declares one who was present with the Saviour, and an eye-witness of all that passed. 'And Judas, also, who betrayed him, *knew the place*; for Jesus oftimes resorted thither with his disciples.'

Before Judas left the table, Jesus *may* have made the appointment to repair, after supper, to Gethsemane; but the stronger probability is, that the traitor, knowing his Master's devotional habits, took it for granted that the holy victim of his baseness was there. Judas had often been with him to that secluded spot, and there listened to his fervent supplications. He knew the place, and could find it, even without 'torches.'

How well, then, could the chief priests afford to give the paltry sum of fifteen dollars for such a guide! He had the requisite knowledge. But how did he obtain it? Simply by professing to be a follower of Christ, and associating some thirty months with his disciples, and becoming familiar with his religious practices and favorite retreats.

There is no evidence that Judas ever intended, previous to that evening, to betray his Lord. It may have been a sudden thought. Satan suggested to him that he had a rare opportunity to make money; and, though it subsequently appeared that he had a conscience, yet he had no religious principle to sustain it, and enable him to resist the temptation. His ruling passion was addressed, and it promptly responded to the appeal. He knew *what* others wished to have done, and he knew *how* it could be accomplished. He could guide them, and they could pay him.

Any unconverted person is a dangerous member of the church. But no hypocrite is more to be dreaded than the one who loves money. He will be sure to betray and dishonor the cause of religion. Indeed, every covetous professor is a Judas.

If the enemies of Christianity wish to find a Christian, they have but to employ a hypocrite as their *valet de place*. He knows when and where to look for the man who loves intercourse with heaven, for every such man has a 'worn kneeling place,' and fixed hours for its occupation.

Dear reader, which do you most resemble—the devotional Jesus, or the treacherous Judas?—*Ch. Reflector.*

Be Kind to the Old.

O, be kind to them in the autumn of life, for thou knowest not what sufferings they may have endured, how much it may still be their portion to bear. Are they querulous and unreasonable? Allow not thine anger to kindle against them,—rebuke them not, for, doubtless, many and severe have been the crosses and trials of earlier years, and perchance, their dispositions, while in the 'spring time of life,' were more gentle and flexible than thine own. Do they require aid of thee? then render it cheerfully, and forget not that the time may come when thou mayest desire the same assistance from others that now thou renderest unto them. Do all that is needful for the old, and

upon his master's. 'No, I hav'nt,' said he. 'Then you're getting on too fast, too fast, master. Go back to the beginning of the book. Do all it tells you, till you come to Romans, and you will understand it easy enough then; for the good book says,' If any man will do my will, he shall know of the doctrine.' If any of my little readers ever hear anybody arguing about a hard text in Romans, or somewhere else, and worrying to know what it means, just tell them this story about *getting on too fast*.

THE RECORDER.

FRIDAY, MARCH 17, 1848.

What is Repentance?

Every one understands that repentance is a sorrow of heart on account of sin committed. And yet all hearty and sincere sorrow is not true repentance before God. Several men may be implicated in the same fault. One may be heartily sorry for his share in the trangression, because he has been suspected, and has lost his character. Another may feel truly sorry, because he has been exposed, and suffered severely in his worldly interests. Another is sincerely sorry, because he has been convicted, and has suffered the penalty of the law. Another may be as deeply sorrowful, because he has disgraced his friends, and broken their hearts. And there may be many others, whose soul is filled with the like sort of sorrow. But, in all such cases, it is manifest that the sorrow is felt, not on account of the *sin*, because of some one or more of the *consequences* of the sin. These consequences may be so painful and unendurable, as to fill the man with anger and vexation at himself, and even with disgust at the sin which has led to such disagreeable results. The fox when caught in the trap, may be ready to bite himself for very madness at his unpleasant predicament; and he may loathe the bait which beguiled him of his prudence. But it is evident that such feelings, though ever so deep and sincere, are not really repentance of the sin itself; but rather of its consequences. Remove these, and the sin will be repeated forthwith, on the next temptation. Nay, a strong confidence that it can be repeated with impunity, and without any unpleasant results, would alone be a temptation not to be resisted. Here is no true repentance. There is no such radical change of feeling, that the sin ceases to be loved or desired, and is hated and abhorred. A man may be overwhelmed by such feelings till he is driven to despair, madness and suicide; and yet have had no actual change of heart in respect to his sin. "The sorrow of the world worketh death." Such worldly and selfish contrition operates fatally, by preventing and supplanting every thing like genuine repentance.

This emotion, in its reality and purity, is excited only in view of the nature and tendency of sin itself, and of its bearings upon the divine government, and the condition of men other than the penitent himself. To him, the sin, aside from its pains and penalties as to himself, appears hateful. The propensity to commit it, if not wholly eradicated, is so weakened and subdued, that the very thought of returning to the sin fills him with unfeigned horror. When he regards it in its proper aspect, as an insult to the wisdom, goodness and majesty of God, it fills the soul with profound grief and shame. When it is viewed in its bearings on the welfare of the moral creation, the penitent is convinced that his sin is fraught with general ruin, and is an injury done to the whole intelligent

Of true repentance, then, it is hardly appropriate to say, that it is followed by true reformation. It is reformation. It is a thorough change of heart. It is a melting and recasting of the heart into a totally different image. It is "unto life;" and like a living and healthful plant, brings forth fruits according to its own renovated nature, "fruits meet for repentance." Therefore these fruits are not harsh and bitter, like those produced by a remorseful and upbraiding conscience. Nor are they hard and acrid, like those which spring from an angry discontent at the natural results of our evil actions. But they are mellow, and sweet, and most refreshing, like those which load with fragrant fruitage the bending branches of the tree of life.

Old South Lectures.

REV MR PHELPS' LECTURE.

The eighth in the series of doctrinal lectures was delivered on last Sabbath evening, in the Old South Church, by Rev. Mr. Phelps. The text of the sermon was *Job* 23: 13, 14, 15: "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him. Therefore am I troubled at at his presence: when I consider, I am afraid of him." The subject of the discourse was, *The sovereignty of God considered in its relation to the responsibility of man.*

The preacher presented the subject in the light in which the Scriptures have placed it. First, The Bible represents God as being a supreme ruler. Secondly, The Scriptures declare that God governs the world upon a fixed plan. Thirdly, It is specifically affirmed in the Bible, that the voluntary actions of men, and the results of these acts, are in accordance with God's predetermined plan of action. Fourthly, The distinctions among men in relation to their future state, are in accordance with God's previous appointment.

There hold and unqualified declarations of the Scriptures need no modification further than the Bible itself has limited them. No honest, common sense mind will fail to put the same construction upon these assertions of holy writ that the Bible itself does, and interpret them in the same manner.

The argument from reason in favor of the doctrine of the sovereignty of God, was noticed under two heads. First; The highest conception the human mind can form of God is his character as a sovereign of supreme power. Secondly; The scriptural doctrine falls in with what we see in this world; every thing which happens, seems to be part of a plan; the experience of men in all ages has proved this: it has led to the doctrine of fatalism and other kindred errors.

Difficulties cluster around the doctrine of the sovereignty of God, in connection with the question of man's free agency or moral accountability. The speaker here remarked that this subject should be discussed with reverent care; we should keep in mind the expectation of meeting with some inexplicable mystery, and should be content with the removal of practical difficulties.

To exemplify the manner of the removal of these difficulties, the preacher took the case of a religious inquirer. How can a sinner be reasonably urged to repent, when his repentance is dependent upon sovereign grace. It may be replied, that every man is conscious of his own accountability; this is an idea of which men cannot divest themselves. The awakened sinner is conscious of his own guilt and sinfulness. Then again we have no evidence that there is any contradiction between the doctrines of God's sovereignty and man's accountability. Each doctrine stands upon an independent basis; each is plainly and distinctly taught in the Bible. That there is any seeming contradiction does not prove it so, but merely makes manifest man's ignorance. Again, the doctrine of God's sovereignty is not of special importance in practical religion, rather than in other business of life. This doctrine reigns in the workshop and counting room; men in their ordinary pursuits, use appropriate means to accomplish their purposes, though God rules with a supreme sway over nature. To apply the argument to the religious inquirer, he too must use those appropriate means for his soul's safety which God has directed; it may be consistent with God's eternal purposes that these shall result in his salvation.

The Great Civilization Agent.

Wherever the home missionary opens his Bible and proclaims to the scattered emigrants in our western wilderness its sublime precepts, there soon appers a moral garden;—the school house and church open their inviting doors, and thus many isolated cabins of ignorance give place to orderly and flourishing villages. Philanthropists, statesmen, and christians, alike are convinced, that the moral elevation and security of new settlements, at last, must depend upon the influence of religious truth. Daniel Webster's cheering declaration to the humble colporteur, that "the circulation of the Bible and religious books alone could save this Republic," is the sentiment of thousands of the most intelligent minds. These give efficiency and direction to other agencies. The experience of the last half century has demonstrated in a remarkable manner the transforming power of christianity in the savage islands of the Pacific, in the kraals of the Hottentot, and among our own wandering tribes, as well as among the Brahmins of India and the disciples of Confucius,—refining and elevating the character of all, inspiring those sentiments of true benevolence, that impartial regard for the welfare of fellow beings, to which every other system of religion is a stranger.

"Christianity," says Guizot, in his very valuable history of civilization, published by Appleton, "christianity was in no way addressed directly to the social condition of man; it distinctly disclaimed all interference with it. It attacked none of the great evils, none of the gross acts of injustice, by which the social system of that day was disfigured: yet who will not acknowledge that christianity has been one of the greatest promoters of civilization? And wherefore? Because it has changed the interior condition of man, his opinions, his sentiments; because it has regenerated his moral, his intellectual character."

Descendants of Martin Luther.

A few weeks since, we made the following paragraph, which had been the rounds of the newspapers, the text for some reflections. "The last descendants of Martin Luther, now living in Germany, and very poor, lately abjured the Reformed, and adopted the Roman Catholic religion."

We learn with pleasure from the Baltimore Lutheran Observer, that there is a mistake in the statement, which does great discredit to those who bear the honorable name of the great Reformer. The Observer says:—"The truth is that one of the descendants of Luther many years ago wandered into one of the darkest and most degraded Romish portions of Bohemia, and there became a Roman Catholic. His children, however, a few years ago, to the number of three or four or five, we have forgotten the precise number, all left Bohemia and returned to Germany, where they every one of them formally abjured Romanism and embraced the religious principles of their great progenitor, so that they are now again Lutherans in religion as well as by name."

The Secretary of the Board of Education.

The following remarks, taken from the Hampshire and Franklin Express, an excellent paper, published at Amherst, indicate the feelings of a large and influential part of the religious community, as affected by a recent state document. Either Mr. Mann is grossly and inexcusably ignorant of the form of doctrine he undertook to describe; or else he has artfully held it up as a preposterous dogma, whose absurdity he would expose by giving it this ridiculous aspect, as a matter of course and as its ordinary and undeniable portraiture. Hence he is either unqualified for the duties he has assumed; or he has abused the privileges of his office, by insulting the consciences of the people.

"In his recent Report to the Legislature, this important public functionary invites the following gross caricatures of the creed, which is upheld by all our Puritan Fathers and is still believed by the great majority of the good people of Massachusetts: "Who believe that there is a principle of evil in the human soul lying back of consciousness, incorporated as an original element into its constitution, beginning to be when the spirit itself began to be and growing with it through all the primordial stages of its growth—which indeed belong to the ante-natal period of every descendant of Adam, as much as *spalteholz* belongs to an unborn lamprel *before it has a skin*, or venom to an unhatched cockatrice *before it has a sting*." This passage may be found on page 84 of the Report. On p. 130, the Secretary in the same magniloquent and transcendental style which is as characteristic of all his writings, charges the Orthodox with believing that "alienation from the righteous law of God is mingled and mired with the *primary corpuscles of being*."

The italics are our own in both passages, but the language is his, and surely requires no comment to set forth its intrinsic absurdity. If the Secretary failed to perceive it, he is destitute of ordinary discernment. If he perceived it and notwithstanding charged it upon the majority of Massachusetts, he is wanting in common honesty. He may take which horn of the dilemma he chooses. Those misrepresentations are indeed incidental—they form no extended and premeditated assault upon orthodoxy. But for that very reason, they are the more mischievous—an incidental thrust under the fifth rib amid friendly salutations or the transaction of ordinary business is of all others most to be feared, because least to be parried. Was it for this purpose, the Secretary was salaried by the Legislature, to satirize in malice, or caricature in sport the creed of those who are taxed for his maintenance?"

Revival Intelligence.

The Evangelist of last week has the following revival intelligence:—

"We have news from Williams College of an exceedingly interesting revival there. We saw recently a letter from one of the converts to a happy father in this city, subscribed, in the simplicity and ardor of first love, '*your happy son.*' Truly, in these college revivals God turns 'the heart of the fathers to the children, and the heart of the children to their fathers.'

We have been informed that at the University of Vermont at Burlington, there was enjoyed during a considerable part of last year an unusual though gentle influence of the Divine Spirit. It reached sayingly, it is thought, some twelve or fifteen of the students; and it is worthy of note, that it seemed to commence with the day of prayer for colleges.

We are gratified to learn that the Spirit of God is moving on the hearts of some of the members of Yale College. A number are, we believe, indulging hopes of reconciliation with God. A revival of religion in any community is unmeasurably important, but if possible even more so in a community of young men who are pressing to go forth into public life, and sway a multitude of minds for good or evil.

Rev. Mr. Gray of Newburgh, N. Y. informs us of a very interesting work of grace to the 2nd Presbyterian Church of that village. The unusual interest began sometime in December, and from that time to the present, the good work has advanced with great calmness and solemnity. The number of meetings has not been increased; but the truths of the gospel have taken hold upon the hearts and consciences of sinners, and it has become the power of God to them, unto salvation. Last Sabbath twenty-eight were admitted to the Church, who, with those previously admitted, make forty-three as the fruits of the revival. About sixty profess to have met with a change of heart. The influences of the Spirit are still with the Church, and the revival is now in a most interesting state."

SOUTH HANOVER COLLEGE, INDIANA.—The annual Catalogue gives a list of 115 students. It has graduated ninety-two students since its charter, forty-seven of whom are now preachers of the gospel. There has been a blessed influence from on high for about eighteen months, and during that time there have been over seventy hopeful conversions.

LITERARY INSTITUTIONS.—The Northern Christian Advocate says:—

"We are particularly interested to observe the work entering still more of our literary institutions. This week reports 25 or 30 of the students of Dickinson College converted; 25 in Amenia Seminary; 22 in McKendree College, Illinois, and several young ladies in Worthington Female Seminary, Ohio."

Encouragement of Quackery.

MESSRS. EDITORS:—The following communication from the pen of Dr. McPheeters of St. Louis, Missouri, was published some months since in the New Bedford Mercury. An article containing such sterling good sense and so much truth, can do no harm in this region, and thinking that it will reach that class in the community for whose benefit it is designed, most directly through the medium of your paper, I ask its insertion in your columns. M. D.

The patronage and encouragement which quackery receives from ministers of the gospel has often been made the subject of comment, and of severe animadversion, by medical writers; and its countenance is no less a matter of surprise than regret to those engaged in the cultivation of medical science, and in laudable endeavors to ameliorate the condition of suffering humanity, and to prolong the period of human life. That the conduct of ministers in this respect, is loudly complained of by the profession, is to be attributed to the facts—first, that from the nature of their calling, and the position which they occupy in society, they have it in their power to do us much harm, and science an irreparable injury, by encouraging quackery. Second, as they are generally speaking, men of education, and not unfrequently of science, we have a right to expect better things at their hands; and third, as ministers and their families are usually attended gratuitously by the faculty, we think it is but reasonable to expect that they will refrain from doing that which is positively injurious to us as individuals as well as to the profession we practice. No body of men in our country occupy so enviable a position as do all classes of religious teachers; enjoying as they do, a prescriptive respect and being ranked by common consent, as high as a lady and above a man. They are looked up to as examples, and their counsel sought, and their advice taken in secular as well as ecclesiastical matters, while the sanctity of their calling gives enhanced value to their opinions on whatever subject expressed. That such is the case, we rejoice rather than complain, and we would not have it otherwise if we could; for no one has a higher regard, or a more profound respect for the persons of ministers, or for the clerical office, than we have; nor has any one better reasons for entertaining such feelings towards them; and we cheerfully admit, that the immense influence which they would, is, generally speaking, exerted in the most decidedly salutary manner.

But we are utterly at a loss to know why it is, that their conduct, in reference to the most humane of all pursuits, one so near akin to their own calling, should prove so noted an exception; why it is, that so far as medicine is concerned, they are stumbling blocks in the way of science, and patrons of superstition, error, falsehood and humbug! In the remarks, therefore, which are to follow on this subject, while we shall speak with all that plainness which the importance of the subject demands, we are influenced by no other feelings than a sense of duty and a regard for truth and science.

That we are correct then, in the position which we have assumed, to wit; that the hydra-headed monster—quackery, is encouraged, and derives increased strength, from the patronage bestowed on it by ministers of the gospel, we appeal to facts and to the experience of all men. Scarcely is there to be found a quack nostrum advertised in the papers, or whose virtues are proclaimed by pamphlet or handbill, claiming to be an universal panacea, which does not come recommended by a certificate from some one or more, reverend minister, priest or religious teacher, testifying as to its efficacy, and commending it to all who may be suffering with any disease to which flesh is heir, or, if in any community there happens to be a practitioner of some foreign pathy, or a social son, or a faith healer, or a newcomer, ten chances to one if the first person who employs him is not one of the reverend gentlemen above named, or it may be, a right reverend himself. Such being the case, and it cannot be denied, we ask if we are not right in assuming that ministers are par excellence, patrons of quackery? We do not believe, for a moment, that their object is to retard the progress of rational medicine; but such is the effect of their conduct, and the injury to science is as great, and they are as culpable, as though they were actuated by no other purpose. Furthermore, we are willing to believe, and do believe, that in many cases they are influenced by a desire to benefit others; but they cannot on this account, either, be excused on the score of good intentions. Ministers of the gospel, then do more than any other class of men to uphold quackery, and consequently, to retard rational scientific medicine. Why is this? Is it that they are better qualified than other men to form correct opinions on medical subjects? We assert the contrary; and hold that they are incapable of arriving at a correct conclusion on any subject pertaining to our science by the very nature of their calling, and the course of their studies, precludes the possibility of such a thing. They have no knowledge of Anatomy or Physiology, without which it is idle to talk of correct notions on medical subjects; and it is worse than presumption in ministers to bring their opinions on subjects in competition with those of men who have spent long years in their study and investigation; and such conduct is only calculated to diminish, and does diminish, the respect which is otherwise due to them, and to their sacred calling. But perhaps it may be said, in reply to this, "Surely, any one, whether he be a minister or not, can tell whether a particular remedy has done him good in a given disease?" Even this we are disposed to call in question, and are prepared to show that this cannot always be done. Now how stands the case? A sci-disant Solomon, who is too lazy to gain an honest livelihood by the sweat of his brow, resolves on resorting to his wits, and as medical quackery seems to be the most certain and speedy way of arriving at fortune, he determines to go into it. He accordingly throws together a number of drugs, in the shape of a pill, or mixture, and claims for it extraordinary virtues in the cure of certain diseases. He next sets to work and writes letters, lauding his remedy to the skies, and recommending it in the strongest terms to all "the afflicted," and to these he appends such names as his fancy may dictate.

But this is not enough; in order to complete his designs, give his nostrums free circulation, he must have the certificate of some one or more instances of acknowledged standing and influence. Such persons are to be found in the general profession; and, perhaps, knowing the very great partiality which gentlemen of the cloth have for quackery in general, he waits on the nearest minister, presents him with a box or bottle of his nostrum, with the request that he will use it in his own person or family. In some slight indisposition, the remedy is employed, and recovery as a matter of course takes place (perhaps convalescence is retarded rather than hastened by its use); but recovery having followed the swallowing of the medicine, it is of course, attributed to it. The minister is convinced! The cure took place under his own eye; and it may be in his own person—how can he doubt? He therefore, cheerfully complies with the wishes of the quack, and furnishes the desired certificate. Now under such circumstances, how is it possible for him to say, with any degree of certainty, whether nature or the remedy effected the cure? And yet he testifies that it was the latter and the nostrum goes forth to the world with the sanction of his name, and with his solemn attestation of its sovereign virtues, to the encouragement of quackery, to the reproach of science, and we will add, to the shame of the minister, and to the prostitution of his sacred office. This is no fancy sketch, but a true picture. And this is the kind of evidence by which clerical certificates are usually obtained. Do they reason so in other matters? If so, how pitiable is the condition of those who look up to them for religious instruction, and take their true draft for gospel truth.

But let us reverse matters, and put a case in point to our reverend friends (we mean no disrespect, and suppose that an able and ingenious enemy of the christian religion were to come out with a work on some theological subject, presenting a fair exterior, and purporting to be on the side of virtue and religion, but on every page of which was distilled the subtle poison of infidelity, the more dangerous, because the more adroitly disguised; suppose, further, that in order to recommend his work to popular favor the author were to procure certificates from physicians in all parts of the country, stating that they had examined the work, and could recommend it to all such as were anxious to have their minds enlightened on the important subject of religion, it cannot be denied that such recommendation would have its influence, and cause the work to enter thousands of families which it would not otherwise reach. If what we have supposed were really to take place, would not every pulpit from Maine to Mexico, thunder forth with anathemas against the medical profession? They would be charged, and justly charged, with warring against christianity, and encouraging infidelity. It would be said and truly said, that, upon a superficial examination of a subject with which they are not at all familiar, they have ventured an opinion to the immediate injury of true religion, but the remote consequences of which no one could foresee. The cases are analagous and the application obvious.

We have already extended our remarks much further than we at first intended, and in bringing our communication to a close, we have only to say, that while we fear there is but too much cause for their very general application, we cheerfully admit that there are many honorable exceptions. We know clergymen (and we take pleasure in stating it,) who, both by their conduct and teaching, discountenance all species of quackery; devout men, men of learning and science, from whose lips we have learned lessons of wisdom and practical piety. To such our remarks are not intended to apply. McP.

At the request of a medical friend we have given place in our columns to the above communication. It was written for the latitude of St. Louis and the West, where there are fewer educated men in the ministry than in New England. As far as our knowledge extends, the educated clergy of New England are disposed to sustain those members of the medical profession, who have been thoroughly educated. There may be instances of a contrary practice, but they are exceptions to the general rule. It is for the benefit of these exceptions and not for the mass of the clergy that we have accommodated our medical friend. If the number of ministers who countenance quackery is more than we suppose, we regret the fact. This communication may elicit discussion and bring the truth to light.

The Doctrinal Tract Society.

MESSRS. EDITORS:—After reading the Circular of the above Society, published in your paper, I was led to reflect upon the importance of the work contemplated. As I feel an interest in every effort made for bringing the immortal mind to a Scriptural knowledge of God's wonderful plan of salvation, I will venture to suggest a few thoughts which occur to my mind in relation to the Society's proposed plan of carrying out their measures, with a view to economy. When there are so many useful ways to lay out money for the service of the Lord, it seems desirable that we should exercise a proper carefulness to make every dollar tell, and that nothing be wasted in unnecessary machinery. The plan of the Society, as exhibited in their Circular, calling for $20,000 or more, contemplates establishing a publishing concern with the usual machinery attending such an operation, and eventually to obtain an "Act of incorporation," &c.

Now, as a practical, working man, I beg leave to make this suggestion, with a view to save money for the Lord. We have already a Publishing concern, well established, with an "Act of incorporation," and all the other necessary "fixings" for such purposes, and which eminently enjoys the confidence of our churches. I refer to the MASSACHUSETTS SABBATH SCHOOL SOCIETY: with its head quarters in Boston, and its machinery extending all over our country. Why cannot the Doctrinal Tract Society co-operate with the Mass. S. S. Society, and through their agency have the business of the publishing department transacted, and thus save the large expense of establishing another *special concern*? Twenty thousand dollars would be only a beginning to the expenses necessarily involved in an enterprise like that contemplated by the "Circular." Now can't we "kill two birds with one stone," and accomplish the object of the Doctrinal Tract Society at a great saving, and at the same time encourage and aid the Sabbath School Society, who are engaged in a similar work? I think it might be done; and as we have to render an account of all we do, don't let us give the slip to an opportunity to increase our Master's five pounds to ten. Pardon this suggestion—I might say more—I have felt it to be a duty to say thus much. MUSEUM IN PARVO.

The Connecticut Valley.

NORTHAMPTON, *March*, 1848.

I have recently been in several places along this valley of the Connecticut River, and am glad to perceive so many indications of religious prosperity. I am not aware that many of the churches are enjoying what is called a revival of religion; but there is through the community an unusual degree of seriousness, and in the aggregate, not a few cases of hopeful conversion. You know that Catholics, especially the Irish, are now scattered almost everywhere; and occasionally I find, as recently, in the family of a pious friend, a Catholic servant hopefully converted to Christ. I think the Papists are becoming more and far more open to the truth; and the day may not be distant when they will come in crowds to receive saving instruction from the Bible. I believe that even now five times as many as the christian community know or suspect, are silently leaving Popery, betaking themselves to the Bible for a guidance in the way to eternal life.

I have just spent a Sabbath in East Hampton, the seat of the Williston Academy, endowed by the Hon. SAMUEL WILLISTON to the amount of $50,000 already, and likely to receive still more, as he told me the funds were not sufficient to furnish all the facilities he desired, and he thought he should be obliged to spend still more upon it. All this besides $30,000 to Amherst College, from a man who has by his own skill, industry and enterprise, earned it all in a few years! What a world of good, will such a man's money thus do, in comparison with the scores and hundreds of thousands so often left to ruin idle, worthless, prodigal heirs, for two worlds. This Academy has been established only a few years, some half a dozen; and yet the Principal told me, that already had there passed under his supervision, some 170 pupils, destined for the most part to stations of importance and influence in society. What a wide sphere of usefulness both for the Founder and the Preceptor! It was vacation; but I was happy to learn that there had been before the close of the recent term, a considerable degree of religious interest in the Academy. It is in all respects, under the best christian influence; and we may expect it to be a nursery of permanent, invaluable good, both to the church and to the world.

On the 22nd ult., happening to be at Amherst, I listened with great pleasure to a eulogy, delivered by Dr. Humphrey in the College Chapel, on the late lamented Prof. Fiske. It was an able and interesting performance, marked with some of the Doctor's best characteristics, doing ample but well merited justice to its subject, and received with obvious satisfaction and delight by the students and others present. I designed to give you a full account of this service, and took notes for the purpose; but presuming you have already heard of it from other sources, will only express the hope, that the eulogy may soon be given to the public, either by itself, or as part of the memoirs of Prof. Fiske. G.

New-York.

CORRESPONDENCE OF THE RECORDER.

NEW YORK, *March* 7, 1848.

Few places in our land, I believe, opppose so many obstacles as New York to the progress of vital godliness, to the conversion of sinners, or the growth of christians in grace; but from all I can learn, I should think the indications of spiritual prosperity very hopeful, in most of the evangelical churches, and in some, quite cheering. Mr. Beecher, of the new Congregational Church in Brooklyn, has for some time been holding a series of religious meetings with much success; and something like this has been and still is in progress among not a few of the churches in both these cities.

I recently attended worship in Dr. Cheever's new Church on Union Square, "the Church of the Puritans." I was glad to find him devoting the whole of the afternoon service to the Sacrament of the Lord's Supper, and the admission of new members; a practice that deserves, for many reasons, to become universal in christian churches. The service alone is quite sufficient to occupy with profit one or even two hours, and cannot in any other way, secure its full amount of intended usefulness. I must own, too, that I could never hear, without displeasure, to see so sacred, so important an ordinance tacked upon the ordinary services as a slight, incidental appendage, and the mass of the audience dismissed from it even with God's blessing upon them in the very act of turning their backs on the Lord that died for them!

I was happy to observe so decided indications of both internal and external prosperity in this "Church of the Puritans." Four were admitted on profession, and some fifteen or twenty, I should think, by letter. Then the meetings announced for the week, and the invitations given during the day, and in the evening, for persons to call and converse with the pastor on the subject of religion, all looked very much as if the work of conviction and conversion was now going on in the congregation.

In the evening I heard from Dr. Cheever a sermon an hour long on the *Perils of Probation*; a discourse such as I used to hear from our best preachers in the revivals of better days; bold, earnest and thrilling; full of startling facts, and solemn, impressive appeals; coming right home to the sinner's conscience, and putting the whole case as one for decision on the spot. God grant that all our cities may soon ring from Sabbath to Sabbath with such preaching.

March 8.

MR. CLAY'S RECEPTION.

It is amusing to witness the excitabilities of this city. Everything seems to go by steam or by current. Only see the daily press to work in favor of anything, or get up a grand demonstration in the Tabernacle or the Park; above all, let the "city fathers," as the Common Council, and Board of Aldermen are here called, unite, without distinction of party, in resolving and by public parade; and you may safely calculate on seeing no small part of these Gothamites, still to share or witness it, and the whole city moved apparently by a common, all-pervading impulse. They understand these matters well, and enter into them with a zest and earnestness really refreshing.

Such was the reception given this day to the great statesman of the West. He was invited as the city's guest, and no partizan demonstration was to be allowed, but he was to be received as the common friend of all. And well was this plan carried out. The whole population seemed to pour themselves forth in welcoming the veteran statesman whose political career has blended itself with the history of our country for nearly forty years. There was no martial display, but a grand and most imposing parade of the people. All Broadway seemed for miles to be alive with people thronging the ample sidewalks, looking down from many a roof, and peering from almost every window. The flags floating in every direction, the rushing or eagerly grasping throng, the white handkerchiefs waving from the windows, and the continual shouts around the carriage of Mr. Clay, all indicated a degree of spontaneous, cordial enthusiasm quite unusual even for New York.

Mr. Clay, when received at Castle Garden, made some beautiful and very touching allusions to the sad solemnities that are to follow to-morrow in those of a deceased statesman. The remains of John Quincy Adams are expected to arrive there, and be received with funeral ceremonies becoming the man and the city; and in reference to this "end of earth," Mr. Clay said, that such a close, which so soon awaits us all with all our schemes and aspirations, should soften the asperities of party strife, and teach us lessons of humility, moderation and mutual forbearance.

I was truly glad to find that even New York can feel enthusiasm for something besides the murderous skill and valor of war, and can welcome in triumph the patriot statesman as well as the patriot warrior. Men of blood have not yet monopolized quite all the people's admiration; and I trust their "sober second-thoughts" will teach them hereafter to regard the successful warrior as deserving at best no more praise than is due to a faithful lanyman.

March 9.

FUNERAL HONORS TO JOHN QUINCY ADAMS IN NEW YORK.

I thought the demonstration yesterday was superior to any thing I had ever witnessed in honor of any man; but that of to-day far exceeds it in numbers, in magnificence, and the general impressiveness of the scene. I never saw, and could hardly conceive, anything equal to it. For hours before the arrival of the remains of the venerable statesman and patriot, Broadway was thronged for miles so densely with people, that almost any three rods would have sufficed to crowd the largest church in Boston, and as I looked up and down this great thoroughfare of New York, scarce a roof or window met my eye, that did not seem full of men, women and children waiting to witness the mournful procession in honor of the illustrious dead. It is supposed, nor is the estimate high, that 200,000 persons were out to share or witness this funeral pageant, the most grand and imposing I ever beheld, and such as probably was never exhibited before upon this continent.

I can give you no adequate description of the scene. The roofs, and windows, and sidewalks, and often the middle of the streets, crowded for miles together; the minute-guns booming in the distance, and the bells of the city tolling their solemn requiem for the dead; the stores shut, and all business at a pause, buildings in crape waving from the hotels, and a multitude of buildings all along the way dressed in mourning; the bells of Trinity chiming plaintive tunes, and a succession of bands playing their soft, sweet, mournful airs, all the time that a procession, more than a mile and half long, was passing by; all this, and much more, you must imagine before you can have an adequate conception of this solemn and most impressive pageant.

All this in honor of a man who never made the least parade, but was through life as plain as an ordinary farmer or mechanic of New England—a man who never bore one military title, never drew a sword, nor ever fought for his country or the world any battles except those of intellect and eloquence for the rights of man. It was the unanimous but spontaneous tribute of our great commercial emporium to a man of peace, a statesman without guile, and a patriot without blood, who had served his country more than half a century in the arts of peace alone. I thank God for what is indicated in such a demonstration, and take courage to hope, that the nation will in time, if not soon, recover itself from its blind, suicidal idolatry of the mere warrior, the world's bane and scourge.

How different the memory of such a man from that of the warrior. His name is not written in the blood of slaughtered thousands, or in the ashes of captured, conflagrated cities, nor echoed in the shrieks of dying foes, or the shrill wailings of those whom his sword had made widows and orphans. No curses on his memory come up from broken hearts, and desolated homes, and ravaged empires, to mingle with the voice of millions weeping over his grave as for a common father gone, in the fullness of age and of honors, to his final reward. His was throughout a beneficent career; and he died, as he has lived, in active service for mankind. Peace to the patriot's memory! He had well nigh outlived all detraction; and the moment that death smote him at his post of public duty, the hearts of all, whether friends or foes in politics, seemed to burst forth in full warm gushes of admiration and affection. Hardly Washington himself, received at death, a heartier, or more unanimous tribute of veneration.

INAUGURATION OF DR. SKINNER.

I went this evening (9th) to attend the services of inducting the Rev. Dr. Skinner into his recently accepted office as Professor of Sacred Rhetoric and Pastoral Theology in the N. Y. Union Theological Seminary. It was in his late Church (Mercer street,) and attended by an audience not large, but very select. Dr. Adams put the constitutional questions, and Dr. Cox delivered what was called the charge to the professor elect, but what ought to have been styled an address on the general duties of the professorship. The speaker had himself held a similar office in the Seminary at Auburn; and his exuberant mind, pouring itself forth on all sides, covered the whole field with his remarks. It was a rich and able performance; but being all written and read, it lacked that peculiar freshness of thought, and those perpetual flashes of genius and fancy, which seldom fail to mark his extemporaneous effusions. I marvelled to hear Dr. Cox read an entire discourse. It was like the eagle perched with folded wing, or the mettlesome steed walking leisurely over the race-ground; and yet the speaker's peculiar mind would ever and anon shoot forth its brilliant and dazzling scintillations, much to the delight of his hearers.

The Presbyterians (N. S.) of this city are evidently proud of this Seminary. And well they may be; for it is furnished with a very able faculty, and it has long had a large number of students, now equal in both these respects to almost any school of the prophets in our country. The professorship of Dr. Skinner has lately been amply endowed by the spontaneous generosity of friends alike to himself and the Institution. Its prospects were never more encouraging; and with such men as Skinner, White and Robinson for its professors, it can hardly fail, with God's blessing, to be eminently prosperous and useful. C.

FOO CHOW FOO.—A missionary of the American Board, thus describes this great Chinese city, which has hardly been heard of before, and whose population is nearly a million. Too much cannot be done for an empire so immensely populous:—

This place is approached by the River Min, the banks of which are mountainous, and covered with vegetation. The place appears to be twice as populous as New York, and the inhabitants are quite friendly. The ground inside the walls of the city is low and is frequently flooded. About two thirds of this space are occupied, in fact densely crowded, with dwellings. The hilly part less so, temples and public buildings only being erected on the elevated ground. It is more healthy, and the population is greater, outside the walls than within. The main street is from ten to fifteen feet wide, and is a great thoroughfare; half as much so as Broadway. The circuit of the city wall is nearly eight miles. As a mission field, the place promises well. I am surprised at the readiness in reading tests who read fluently. The Rev. Mr. Johnson thinks that half the females can read. Tracts and other books are eagerly received and read, often aloud in the streets.

ARAB COLPORTEURS.—The Mountain Arabs, on the sides of Lebanon, though formerly regarded as among the most unpromising subjects of christian civilization, have recently shown themselves capable of appreciating the efforts of American missionaries for their spiritual and temporal good. The labors of the Rev. Messrs. Whiting, Smith and Calhoun, with other associates, have resulted in the conversion of many of these "Ishmaelites" to the christian faith. "Many of them may now," says Mr. Whiting, in a recent letter to the American Board, "be seen going out among their less favored countrymen, with *mule-loads* of Arabic books," real christian colporteurs, circulating Bibles and religious books among the millions speaking their noble language, many of whom are already prepared to read it intelligently.

THE REPUBLIC OF LIBERIA.—The existence of an independent Republic of *free blacks* on the Continent of Africa, comprising a population of 80,000 souls, including natives who have been incorporated into the Colony, is one of the most remarkable phenomena of modern times. The above estimate of population is given by Gov. Roberts in his Inaugural Address, Jan. 3, 1848, and is no doubt essentially correct. In this growing Colony, which now extends 300 miles along the Coast, the English language is that which will ultimately prevail, and is already spoken to a great extent.

SABBATH SCHOOLS OF ORTHODOX CHURCHES.—The Second Annual Report of the Union of the Orthodox Congregational Sabbath schools of Boston has been laid on our table. The number of schools be onging to this Union is fourteen: teachers 453, pupils 3,226; number of conversions 55. There are three schools connected with our denomination not contained in this Report. Three or four hundred belong to these schools, which if added would make about 3,600 pupils.

DEATH OF REV. WM. RICHARDS.—Rev. Wm. Richards, who was formerly a missionary of the American Board, and whose name has been prominent in the annals of the Sandwich islands, died at Honolulu, Nov. 7, 1847, of an affection of the brain. His death is a great loss to the nation to whose interest he had been zealously and unceasingly devoted for the last twenty-four years, and in whose service he spent his best energies.

DEATH OF REV. MR. RAYMOND.—Rev. Mr. William Raymond of the Mendi Mission, as report states, is no more. McCracken & Co., an importing house of N. Y., received a letter by the Sarah Sands, from London, in which there was a P. S., stating that a communication from Sierra Leone brought intelligence that "Mr. Raymond, the Manager of the Mendi Mission, died with the black vomit (Yellow fever,) Dec. 1, 1847." There is some hope that this may not be true, yet our fears are greatly excited.—*N. E. Religious Herald.*

NEW AND VALUABLE WORK.—It is stated that Rev. Dr. Sprague of Albany, N. Y., is preparing a new, and if properly executed, valuable work, entitled "Annals of the American Pulpit." He is arranging, classifying and chronologizing the lives, and delineating the characters of all the leading ministers of America.

A GREAT POET.—In the time of the Reformation by Luther in the city of Nuremburg, Germany, lived Hans Sachs the cobbler poet. He left behind no less than 6,840 poems, which were written out with his own hand in 30 volumes folio. Probably he was the only man who ever read them. But his works show what industry and perseverance can do even in folly.

EDUCATION IN TEXAS.—A writer in the Texas Cumberland Presbyterian *Zion* urging the Legislature of that State to appropriate $5,000 to the National Education Society, of which Gov. Slade is Secretary, to enable the Society to send fifty female teachers from New England into the State.

EGYPTIAN YOUTHS.—The steamer Indus, which recently arrived at Southampton, England, from Alexandria, has brought eleven youths, sent by the Egyptian Government to be educated in England.

☞ Rev. Horace Bushnell, D. D., has received an invitation to deliver the valedictory sermon before the present senior class of the Divinity School at Cambridge.

The Editors' Table.

THE PUBLIC AND PRIVATE HISTORY OF THE POPES OF ROME. For sale by Redding & Co., No. 8 State street.

This work is to be completed in ten numbers, and will undoubtedly throw much light upon the past history of the Church of Rome; a Church that claims infallibility but is in fact an organized system of wickedness such as the world never saw.

WAR WITH THE SAINTS; or Persecutions of the Vaudois under Pope Innocent III. By Charlotte Elizabeth. For sale by Crocker & Brewster.

This is the last work that its author wrote. It occupied much of her time and thoughts during the last eighteen months of her life. From this fact, this volume will be read with an intense interest.

THE DOMESTIC AND SOCIAL HARP; a Collection of Tunes and Hymns intended for Family and Chapel use. For sale by Crocker & Brewster.

This publication is designed by its author to promote devotion in the family and social meetings. The hymns and tunes are fitted to accomplish such an object.

☞ We have received from the Rev. Dr. Sharp, and the Rev. Mr. Hague, copies of their eloquent sermons, occasioned by the death of President Adams. From Gould, Kendall & Lincoln, we have No. 13 of *Chambers' Miscellany*, and from Bradley & Gould the March number of the *Boys' & Girls' Magazine*; from Little & Co. we have the *Living Age*; this number contains a long article on the ether discovery, which gives an interesting history of Dr. Morton's experiments, which finally resulted in his brilliant scientific achievment.

BY HIS EXCELLENCY
GEORGE N. BRIG

TEXAS.—A writer in the Texas Presbyterian, urging the Legislature to appropriate $5,000 to the Nationality, of which Gov. Slade is Secretary, the Society to send fifty female teachers from New England into the State.

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Editors' Table.

NEW PRIVATE HISTORY OF THE PROPHET. For sale by Redding & Co., Washington street.

The work is to be completed in ten numbers, and we hardly throw much light upon the character of the Church of Rome; a Church whose infallibility but is in fact an organized system of wickedness such as the world never knew before.

LIVES OF THE SAINTS; or Persecutions of the Church of Rome Illustrated and Its Pride Innocent III. By Charlotte Elizabeth. For sale by Crocker & Brewster.

We have before us a work that its author wrote. It has occupied her time and thoughts during the last few months of her life. From this circumstance it will be read with an intense interest.

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The selection of hymns is designed by its author to meet the wants in the family and social meetings. The tunes are fitted to accompanying

We have received from the Rev. Dr. Hague, Rev. Mr. Hague, copies of their sermons occasioned by the death of Mr. Gould. From Gould, Kendall & Lincoln, No. 15 of *Chambers' Miscellany*, for sale by Gould & Gould the March number of *Graham's Magazine*; from Little & Co., the *Living Age*; this number contains a number of the other discovery, which gives the history of Dr. Morton's experiments, and is published in his brilliant scientific

THIS EXCELLENCY
GEORGE N. BRIGGS,
Commonwealth of Massachusetts.
PROCLAMATION
A DAY OF PUBLIC
HUMILIATION AND PRAYER.

In the advice and consent of the Council, THURSDAY, THE SIXTH day next, to be observed by the people throughout, as a day of *Fasting* and Prayer; a day of religious ceremonies, when from right motives, and not flowing from habits injurious to those who perform them, or to the Deity.

I do earnestly request the good people of this Commonwealth, to keep this, their annual Fast, in a solemn manner, and in the spirit in which it was ordained by their Puritan Fathers. Let the pulpits pronounce that all men are sinners, that communities, as well as individuals, are subject to punishments and do wrongs, for which they ought to repent, and from which they ought to be delivered.

And that day avoid all labor and recreation, except such as is consistent with its proper observance; and let all the religious teachers in the land improve the day in the public worship; present ourselves before our Maker; and there, remembering our sins and sorrow, those numerous indications of the Divine displeasure which render us so unworthy of his favor, and which produce public national sins which ought to provoke His anger, and to call for His forgiveness and upon our children, His mercy, we implore Him, in the name of Jesus Christ, to pardon those sins and to avert those judgments, which a humble and grateful hearing of His past mercies assures us they that His parental regard may be extended hereafter:

Bless us in the seasons of the year, that the husbandman may rejoice in the harvest:

Extend his care to those who go down to the sea in ships, and save them from the perils of the deep:

Give health and contentment to all, that bread by the sweat of their brow may be to receive a generous reward for their labor:

And that Providence He will make every man of industry, economy, and benevolence, and extend the benefits of education, with its blessings of competence, of pleasure, of religion, to all classes of people in the Commonwealth:

And that He will remember the stranger, the destitute, the widow, and the orphan, and withhold from us those spirits of discord and party to elevate and improve our own condition, and so essential to secure our prosperity.

And that He will look upon our brethren in our sister States, and bless their dwellings which we ask for ourselves, and that He will be their shield of His protection and their rock of defence; and that He will bless and preserve over the government and the people of the United States of America Union:

And that He will speedily restore peace between our country and the Mexican Republic, and open the way for the return to their homes of the millions of the human race who are now in the chain of slavery in our own land:

And that He will bless the officers of the General Government with a spirit of wisdom, moderation and firmness, to preserve the people with a reverence for the institutions and laws of their country, and to maintain the rights of their fellow men, and the Government and people the United States like individuals, to secure that prosperity and lasting renown, which shall bring God."

And that He will cause "the Sun of Righteousness to arise with healing in his wings," and the glorious light of Christianity over the face of the earth, to brighten the hopes, and illuminate the minds of human being.

Given in the Council Chamber, in Boston, this sixth day of March, in the year of our Lord one thousand eight hundred and forty-eight, and of the Independence of the United States the seventy-second.

GEORGE N. BRIGGS.

By His Excellency the Governor, with the advice of the Council.

WILLIAM B. CALHOUN, Secretary.

Commonwealth of Massachusetts.

THE LADIES' RETREAT.

The Ladies' Retreat in Boston, designed for the benefit of young women without employment. It may be a place of such an establishment, many hotels and boarding houses, but most of the hotels and boarding in their charges, as to be out of the reach of such persons to pay them. A still greater difficulty, which prevents them, is that they come unattended by a friend. They know not where to go, and rely on any person they can call upon to take them to a lodging place, till they can make arrangements. For instance, persons may arrive by railroad at a depot in Boston. She is immediately beset by men with carriages, who very often by her and her baggage wherever she go; but she cannot name any place she only wishes to be conveyed to a boarding house. Now, among these men, there are some very bad men, who, for just such opportunities, take them to places where all sorts of evil are practised, such as cannot be described. The appearances at first entrance are very inviting, yet by degrees such a person finds herself in a snare, from which she is unharmed, and where many

The Retreat is found to be a great and good institution—and some ladies of Boston have devised a plan to prevent them as far as possible. A genteel house is rented and furnished by the liberality of the ladies; a lady of experience in the business is engaged as a matron—and

good board is offered at the lowest possible rate, to young women, until they find situations to suit them. A society of ladies have the care and superintendence of the establishment—connected with which is an office, where a register is kept of all females wishing employment, and where respectable families and shopkeepers *only* can be furnished with help.

A few days ago, the editor had the pleasure of attending the *dedication of this Retreat*, to the purposes for which it was devoted. A considerable number of ladies had passed the afternoon in prayer and consultation; and after a social repast of tea and other refreshments, two clergymen and several other brethren passed the evening with them in addresses, prayer and singing, all having reference to the important object which had called them together. It was a very pleasant and interesting sight to see christians of different denominations engaged in such a benevolent and praiseworthy undertaking.

We will only add, that the *dangers* to which the young persons we have alluded to, are exposed are greater than we can describe, and the Retreat from these dangers is solely intended for their benefit. The house is No. 6 Columbia street, not far from the Worcester Depot. The Matron is Mrs. Cummings, whose motherly kindness will be bestowed upon all respectable females who apply at the Retreat. We would advise, that all such persons bring with them a *recommendation* from their pastor, Sabbath school teacher, or other person as may be convenient. This would not only be an introduction to the Retreat, but might be of immediate service in procuring a good situation.—*Youth's Companion.*

General Intelligence.

THE DICKINSON PRINTING ESTABLISHMENT & FIVE OR SIX STORES BURNT.

About half past 10 o'clock last Friday evening, fire was discovered in the drying room of Damrell & Moore's celebrated printing establishment, (formerly Dickinson's,) the entrance to which is at No. 52 Washington street. The flames spread with great rapidity, and in an incredibly short space of time—scarcely ten minutes after it was first discovered—the entire printing establishment was enveloped in flames. We have witnessed many fires, but never one wherein the destruction was so rapid as in the instance we are now recording.

The "Dickinson Printing Establishment" was justly celebrated as the most perfect in all its arrangements, of any printing house in the country. Indeed, we have heard foreigners say that neither London nor Paris afforded anything to compare with it. Of course we are aware that there are many establishments more extensive, as regards particular branches of the business; but the Dickinson Printing Establishment comprised all branches, type-founding, stereotyping, engraving, book printing, card printing, every variety of job and fancy printing, book binding, etc. Mr. S. N. Dickinson, the original proprietor, expended an immense sum of money in bringing his printing house to a state of perfection. About eight months ago, he disposed of the principle portion of his establishment to Messrs. Damrell & Moore—retaining only the type foundry.

The loss is total; not a "thin space" remains of the famous "Dickinson Printing Establishment."

Two elegant, granite front blocks are in ruins, extending from No. 42 to 56 on the street, involving a loss of property probably equalling two or three hundred thousand dollars. Dickinson's Type Foundry, (on Wilson's Lane) was not materially injured. There were many occupants of the blocks, all of whom suffered more or less. Damrell & Moore are believed to be insured to the amount of $30,000 at three different offices.

The building, extending from No. 42 to 48 Washington street, was owned by the heirs of the late Dr. Codman, and No.'s 50, 52 and 54 by Isaac H. Cary, Esq. The buildings were insured.

Messrs. John Earle, Jr. & Co's stock of goods was valued at $30,000—insured for about $15,000. They were doing a very extensive business, and employed nearly nearly 300 persons, who are thus turned out of employment.

Messrs. Boynton & Woodford's stock of cutlery and fancy goods was valued at $40,000—insured for $20,000, which probably covers their loss.

Pollard & Barry, hatters, were insured to the amount of $8000, which is presumed to be sufficient to cover their loss.

Charles Waite's cloth store was insured to the amount of $2,500

W. W. Ross, merchant tailor, was also insured.

David Carver, tailor, was not insured.

G. C. Gerrish, tailor, and James Eaton, sportsmen's apparatus, are partially insured.

Boston Bee.

The Traveler, of Saturday evening, says:—

This disastrous fire is no doubt the work of an incendiary. The evidence on this point is conclusive. The cases of tar were found this morning partially drawn out from the draws, and paper shavings placed between them, so as to rapidly spread the flames. An iron door which communicated with the paper room, and which was locked last night was found open.

Our neighbors and friends of the Christian Reflector lost by this fire the greater portion of their printing materials, all their office furniture, files of papers, &c. Their account and subscription books, kept in a safe, were saved. They issue no number of their paper this week, but will resume its regular publication next week.

HONOR TO MR. ADAMS.

But for the rain of Friday and the muddy condition of the streets, the procession to escort the remains of Mr. Adams to Faneuil Hall would have been large and imposing. But, notwithstanding the inclemency of the weather, the streets, soon after one o'clock, began to be lined with spectators. The flags of all the public buildings and of the shipping were at half mast; and many of the shops and houses on the route were hung with stripes of black drapery. The balcony of the Tremont House were the Congressional committee are quartered, was hung with black, festooned around the top, and the columns were wreathed with stripes of the same; flags trimmed with mourning insignia were suspended across Tremont and Beacon streets, from the Tremont House, the Albion, and the Museum.

Soon after one o'clock, the bells of the city were regularly tolled, and minute guns were fired by an artillery company stationed on the Common.

A special train of cars arrived at the depot of the Worcester Railroad about two o'clock, bringing the body of Mr. Adams, accompanied by the Congressional committee of one from each State, and the sub committee of the Massachusetts Legislature. The city authorities were represented by Lieut. Col. Ezra Lincoln, Jr. Appropriate addresses were interchanged; Mr. Talmadge speaking for the Congressional committee, and Mr. Buckingham for the State. The regiment of Light Infantry, to which was attached the company of National Lancers, performed escort duty. The coffin was placed upon a hearse drawn by six black horses, and a procession formed according to the published programme. The civic portion of it was abandoned, as we stated yesterday.

At Faneuil Hall the Mayor and other members of the City Government, and members of the Legislature were in attendance. The cortege arrived there about 4 o'clock. We have already described the appropriate manner in which the Hall was hung.

The galleries were filled with ladies, and the Light Infantry company of Mechanic Greys, under Capt Smith, were on duty on the lower floor. As the committees, with the coffin, entered the hall, a band performed a funeral dirge. The coffin was placed upon the rostrum in front of the desk, and after the hall was filled and silence restored, Mr. Buckingham, chairman of the committee of the Legislature, spoke as follows:

"The solemn dirge whose sounds still vibrate in our ears—the funeral drapery that surrounds us, veiling the light of day—are significant of the chamber of death.

To-day the all-subduing king of terrors rides forth in the majesty of his strength. To-day the immortal tyrant holds his court in this our honored temple of liberty, and here exhibits the trophy of his power.

The sickening, livid gloom, that pervades the atmosphere of this hall—sending its oppressive and subduing chill to every heart—tells us too truly of his awful, mysterious invisible presence.

Conscious of that presence, I feel my inability to perform the service to which I have been appointed. The mournful message with which I am charged lingers on my lips.

In the name and in behalf of the Government and people of the Commonwealth of Massachusetts whose honored but humble servant I this day am, I consign to your faithful keeping, Mr. Mayor, the mortal remains of John Quincy Adams—all that was mortal of that venerable man, whose age and whose virtues had rendered him an object of intense interest and admiration to his country and to the world. We place these sacred remains in your possession, to be conveyed to their appointed home —to sleep in the sepulchre, and with the dust of his fathers.

His undying name and his imperishable virtues are inscribed on living tablets, that can never be lost. Let buoyant youth and vigorous manhood, and white haired age study the inscription—imitate his example—emulate the graces of his character—and, like him, with unreluctant cheerfulness, obey the voice that calls from the labor of duty on earth, to the reward of that labor in heaven.

The voice of sorrow, which sends its echoes round the land, denotes the emphasis of a nation's grief for a nation's loss. From the depths of the soul the cry has gone forth, and deep answereth unto deep. Help, Lord; for the godly man ceaseth—the faithful fail from among the children of men.

Science, literature, philosophy, patriotism, religion—mourn the absence of a devoted disciple. Humanity, clad in sackcloth and sitting in ashes, refuses to be comforted, because her advocate is not.

But we grieve not for HIM. It is for ourselves that we weep. The calamities that afflict our nature touch NOT HIM. He is no subject for lamentation and tears. He needs none of our sympathy.

"——— Oh! 'tis well
With him; but who knows what the coming hour,
Veiled in thick darkness, brings for us"

Mr. Mayor my errand is done. My mission to you is ended.

And now once loved, and still venerable but lifeless dust, farewell! If adventurous imagination may follow the disencumbered spirit, we behold it still pursuing its career of honor and glory! The splendid volumes of immortality are opened before it! Other worlds, lighted by other suns, adapted for the abodes of other modes and forms of being, receive his fellowship and attract his admiration. Stars and constellations, and systems, glowing with undiminished effulgence, though ages on ages have rolled over them, invite him to explore their mysterious movements, and to trace their harmonious relations. Press onward, emancipated spirit! press onward in the path that leads to the everlasting fountain of life, intelligence and truth! God Almighty speed thee on thy march of eternity!"

The mayor, Mr. Quincy, replied as follows:—

Mr. Chairman:—In behalf of the citizens of Boston, of every sect and every party, I accept the guardianship of the mortal part of our distinguished fellow citizen. The citizens of Boston, who seventy years ago thronged this hall and listened to the words that resulted in our revolution, have, we trust, welcomed what was immortal to the liberty of the sons of God.

There is something sublime in the scene that surrounds us. An honored son of Massachusetts —one who was educated by a signer of the Declaration of Independence—one who heard the thunders of the great struggle for liberty on yonder hill, has, after a life of unparalleled usefulness and fidelity, fallen in the capitol of the country he served.

The inscriptions that adorn these walls, remind us of the offices he held. Yonder testimony of the father of his country, shows what was his youthful promise. The spontaneous feeling at this moment of a whole people, prove how that promise was redeemed.

His remains have been escorted here by delegates from every State in our Union. They have passed over spots ever memorable in history. They have everywhere been received with funeral honors. They have reposed in the Hall of Independence. They now lie in the Cradle of Liberty. It were presumption in me to anticipate what will here be said on the character and virtues of the departed,—on the high offices he held and the great services in which he participated. But as a citizen of Massachusetts, I cannot but acknowledge our sense of the honors paid to her distinguished son. Mourned by a nation at its capital, attended by the representatives of millions to the grave, he has received a tribute to his memory unequalled among men.

And this is no mere pageant. The spots on which this bier rests on its journey to the grave, will not be marked by visible tokens—by the way side cross inviting all to pray for the soul of the departed,—but associations and recollections shall cluster there, inspiring the living with the spirit of the dead; and should the time ever come when distance and difference of interests shall seem for a moment to weaken the bonds of the Union, we will remember that our sister States sympathized with us in our grief as readily as their fathers rushed to our assistance in peril.

These remains now rest in the Cradle of Liberty. It is their last resting place on their journey home. As a statesman's, this is to them the last of earth"—to-morrow they will be deposited in the peaceful church-yard of the village of his birth, there to be mourned not as strangers mourn for statesmen, but as friend mourns for friend.

He will be "gathered to his fathers," and how great in this case is the significance of the expression! It is possible that other men may be attended as he will be to the grave, but when again shall the tomb of a President of the United States open its doors to receive a son that has filled the same office?

Happily for us, in this country, there are no hereditary honors. But as we shall stand before the simple monument erected by the filial piety of him who sleeps before us, and read that below stands the remains of the second President of the United States,—of one who, on the fourth of July 1776, pledged his life, his fortune, and his sacred honor, to the independence of his country,—who, in 1783, by signing the definitive treaty of peace, redeemed that pledge, and won, after having witnessed the liberty of his country, for fifty years, was summoned on the birth-day of the nation, to the "Independence of immortality and the judgment of his God," will not the sternest republican say of us, that in his case, hereditary worth gave a title to hereditary honors? The conclusion of that epitaph is the fittest inscription for his own grave:

"From lives thus spent thy earthly duties learn;
From fancy's dreams to active virtue turn;
Let freedom, friendship, faith thy soul engage,
And serve, like these, thy country and the age."

Evening Transcript.

THE FINAL CEREMONIES
AT THE INTERMENT OF
JOHN QUINCY ADAMS.

On Saturday morning the remains of Mr. Adams were taken from Faneuil Hall, at eleven o'clock, by the mayor and committee of arrangements on the part of the city, and conveyed to the depot of the Old Colony Railroad. The procession was escorted by the Washington Light Guards, Capt. Kelsey. This fine company turned out with full ranks, and made an excellent display. They were accompanied by Fay's Brass Band, who played funeral dirges throughout the march. Roslyn Castle being the air on starting from the hall, and the Dead March as the coffin entered the depot.

Immediately after the Guards came the hearse, drawn by six black horses with mourning caparisons. The body was attended by the following officers as pall bearers.

Lieut. STACY, Washington Light Infantry.
" COVERLY, Boston Light Guard.
" HALE, New England Guards.
" LUTHROKE, City Guards.
" KALLBACK, Hancock Light Infantry.
" CLIFF, Mechanic Greys.

After the funeral car came the mayor and city authorities in carriages, attended by a large detachment of special police.

The streets through which the procession passed were lined with spectators, and there was an immense crowd at the depot, waiting the arrival of the cortege. The passenger station of the Railroad was hung in mourning, and the flag staff bore the national ensign half mast. The Norfolk Guards, Capt Meriam, were on duty here, and received the escort with due honor.

The Old Colony Road has recently received from the manufactory of Messrs. Hinckley & Drury, a new locomotive engine of great power. It was named the JOHN QUINCY ADAMS, before news came of the decease of the aged patriot, and has never yet been run, except for a trial. This engine was selected to convey the funeral train to Quincy, and it was accordingly covered with black cloth, as heavy as possible, and carried a staff with the American flag, wreathed in mourning. The cars of the train also were dressed in black.

The body was carried into the depot at twenty minutes before twelve o'clock, and placed in the car specially assigned for its reception. And then the mayor, on behalf of the city of Boston, consigned the remains to the committee of arrangements of the town of Quincy, who were in attendance. He did this in a short but very appropriate speech, which was feelingly responded to by J. T. Harrill, Esq. the chairman of the Quincy committee.

At five minutes before twelve, the train started, having to pass through the double line of spectators, reaching as far as the draw of the bridge. At half past twelve, it had arrived nearly opposite the mansion houses of the elder and younger Adams, where its speed was slackened, so that all might have an opportunity to view those buildings. In a few moments it stopped at the Quincy station, and was received by the Roxbury Artillery, Captain Chase, who fired a national salute of twenty-nine guns, as the procession disembarked from the cars.

In this train went down the Quincy committee of arrangements, the selectmen of that town, the chief marshal of the day and his aids, the city authorities of Boston, Cambridge, Roxbury, Charlestown and Salem—either entire or represented by large committees—the military escort, and a great number of citizens of Boston and vicinity, to accommodate whom several additional cars were put on.

At Quincy an immense crowd had assembled, who received the funeral escort in respectful silence, the male portion remaining uncovered while the procession was re-formed. The body was then conveyed, in a hearse drawn by a singe horse, dressed in black, to the mansion of Mr. Adams, where it remained until the arrival of the next special train, carrying down the Congressional committee, the Governor and Legislature of the State, and other public functionaries intending to participate in the ceremonies of the occasion.

The Church in which the funeral services were to be performed was dressed in black, both on the outside and inside, and from the flag staff near the town hall, there drooped the flag of the country, shrouded in the symbols of mourning. The galleries of the Church were filled with ladies, admitted at an early hour, but there were many more outside, unable to obtain entrance at all.

The second special train arrived about half an hour after the first, and the committee of Congress, the Governor and Legislature, were conducted to the town hall by a portion of the committee of arrangements. The Legislature was attended by all the officers of both Houses, and the heads of departments, with the Governor's aids, were in waiting on the Chief Magistrate.

The committee of arrangements on the part of the State, had in charge the committee from Washington.

After some little stay in the town hall, the gentlemen, intending to join the procession, repaired to Mr. Adams's house, and took nearly their last look at the coffin, as it lay in state in the drawing room. After this, the final procession was arranged under direction of John L. Dimmock, Esq., chief marshal, in the order previously advertised. It marched under escort of the Washington Light Guards and the Norfolk Guards, the whole under command of Captain Kelsey, and the band playing Pleyel's Hymn. Minute guns for one hour were fired by the Artillery, beginning at the start from the house.

Arrived at the Church, in which Mr. Adams had so long been a constant worshiper, the coffin was placed in front of the pulpit, directly under a black panel bearing, in white letters, his own last words—"This is the last of earth."

During the entrance of the procession, a solemn voluntary was played on the organ, and then a funeral hymn was sung by a choir of about fifty ladies and gentlemen.

The Rev. William P. Lunt, pastor of the Church, next read an appropriate selection from Scripture, and made an affecting prayer. Then came the performance of a beautiful hymn, written by Mr. Adams, and after that a most eloquent and touching discourse was delivered by the officiating clergyman, from the text—"Be thou faithful unto death, and I will give thee a crown of life"—Revelations, II: 10. The preacher dwelt long upon the character and virtues of the illustrious deceased, giving many interesting details of his life and public services. And at the close he made a beautiful apostrophe to the communities of Congress, which caused the tear to stand in many an eye. The discourse will be revised by the author, and published officially. It would not, therefore, be proper for us to present an abstract, which would be all that our limits to-day could permit.

This over, the services in the Church were concluded by the performance of a funeral anthem, and then the body was carried by the pall bearers to the tomb prepared by Mr. Adams himself, as the resting place of his remains. Deposited therein, it was viewed by the male relatives of the family, the authorities in attendance, and the citizens composing the procession, all of whom passed in at the door of the tomb. This vault has a granite front, and bears, at present, only the simple inscription—

J. Q. ADAMS.

Thus have ended the obsequies of this great and good man.

The public functionaries, the military, &c., were brought back to the city in a special train, arriving at about half after six o'clock.—*Daily Adv.*

THE TREATY RATIFIED.

The treaty of peace and cession concluded between the Commissioners of the United States and Mexico, which has been for two weeks under debate in the Senate, was last Friday evening ratified by a vote, it is understood, of 38 yeas to 15 nays—two-thirds of the Senate being the number required to carry it.

Though the treaty is thus ratified, the injunction of secrecy has not been removed, either from the treaty or the proceedings under it, because being incomplete until it has the sanction also of the Government of Mexico, the usage of nations requires that the particulars of the treaty should not be divulged. But no one doubts that the main features of the treaty are substantially such as we have heretofore stated.

It is quite necessary, however, to be borne in mind, that not only is the ratification by Mexico wanting to give effect to the treaty, but amendments have been made to it not affecting either the peace, the cession of territory, or the consideration to be paid for it) which require the assent of Mexico before the treaty can become binding upon the United States or upon her.—*Nat. Intelligencer.*

A STRANGE SIGHT.

We saw on Wednesday last, a large, full grown wild cat or Lynx—Felis Rufa, which was shot on that day, near Hog Hill, in this town, by Mr. Neal, of Tapleyville. Mr. N. with a terrier dog, was hunting for partridges, in the woods on the north side of the road formerly the Essex Turnpike, when the dog suddenly encountered the ferocious animal, which sprang upon and killed him almost instantly. Mr. N. fired his charge of bird shot into the Lynx, and wounded him while struggling with the dog. Mr. N. then pursued him a mile and half and killed him by a second shot, on the western part of Hog Hill.

Two others, probably of the same species, have been killed in this town, in the woods near Lynnfield, within the last thirty years. It is probably one of the same sort of "terrible monsters," which old Parson Higginson informs us he saw in this vicinity when first settled.

Mr. Neal obtained from the treasury of the town, five dollars bounty, and sold the animal without his ears (which the Statute requires should be burned in the presence of one of the Selectmen of the town,) to Dr. Wheatland, of the Essex Institute, for two dollars. The animal weighed twenty-one and a half pounds, and measured about four feet in length.

Danvers Courier, 11th.

NOMINATION IN THE EIGHTH DISTRICT.—A Whig convention was held at Dedham, on Wednesday, to nominate a candidate to succeed Mr. Adams, as the representative of the district. Hon. Horace Mann of Newton received a majority of the votes of the convention.

NEW HAMPSHIRE ELECTION.—The annual election in New Hampshire, took place on Tuesday last. Returns received indicate the re-election of Gov. Williams.

Weekly Summary.

Disgraceful Scene in the House.—In the House of Representatives, at Washington on Friday last some unimportant business was up, when Mr. Jones of Tennessee accused Mr. Hardison of Georgia of intemperance. A wordy conflict ensued. Jones gave the lie; Hardison struck him; whereupon both clinched. Desks were overturned, and great excitement ensued. Members from all sides rushed to separate them. Eventually both apologized to each other and to the House, and expressed contrition at the fracas. Good feeling was perfectly restored, and after an animated discussion, the matter was committed to drop.

Trouble in China.—A recent arrival from Canton brings the news that six Englishmen have been barbarously murdered by the Chinese. Sir John Davis Governor of Hong Hong, had arrived at Canton, and demanded redress, which was refused. A consultation of officers had partly concluded to blockade Canton, but the naval force was found insufficient, and it was feared matters would terminate in war.

Succession of Presidents.—The constitution has been in operation from the 3d of March, 1789, being a period of 59 years; in the course of which we have had eleven presidents. Of these, eight have sunk into the tomb; and only one of them leaves a son behind him. The last three Presidents survive, viz Mr. Van Buren, Mr. Tyler, the acting President, and Mr. Polk. These fill up a period of eleven years, commencing with Mr. Van Buren, who succeeded the chair on the 4th of March, 1837. There have been eleven Vice Presidents, of whom five are still living.

Too Late.—A solemn mass has been performed at Rome for the souls of the persons slain by the Austrians at Milan. The day after the Austrian ambassador waited upon Pius IX, at the Quirinal, with a protest in the name of his Emperor, whereupon the Pope coolly told him he spoke too late, as the prayers of the faithful had reached the throne of grace, and though he held the keys of Peter he could not arrest the heavenward flight of those winged messengers.

Riots and Loss of Life in Baltimore.—There was a serious riot on Sunday, in Baltimore, occasioned by a distinction between four or five companies. At one time two thousand men must have been engaged, with pistols, bricks, clubs, and other weapons. Anthony Hughes was shot dead; and three other men received balls. A large number were seriously wounded. Another fire took place after the riot, accompanied by another severe riot.

Strangely Employed.—The Washington correspondent of the New York Express says: "While in conversation with a member of Congress this morning from one of the New England States, he pointed to a letter on his desk and said: 'There is a letter I've just received from four young men of my State, enclosing a sum of twenty dollars, with a request that I should purchase four *Lottery Tickets*; they are talented fellows but poor; they are their own masters, and I must obey; and this is the kind of business that we have to transact for our constituents.'"

Villainous.—An explosion took place in or under the dwelling house of Thomas Mann, in Providence, about 11 o'clock on Monday night, by which the front was blown out and the interior nearly destroyed. The owner of the house had been very active in the efforts to have the license laws enforced, and it is supposed this was the mode of revenge adopted by his opponents.

The License Question.—The license question, which by law is submitted yearly to the voters of the State of Vermont, was decided on Tuesday of last week. The returns come in slowly, and nothing definite is known in relation to the result, but it is doubtless against licensing. Last year the majority against licenses, was over 9000. The returns this year, so far as received, indicate a heavy gain against licenses, though not enough, probably, to reverse the decision of last year.

England has her Eye on Cuba.—During a debate recently had in the English House of Commons, on the affairs of Spain, and her debt due England, one of the members advocated the foreclosure of a mortgage held against that country, and the seizure of the Island of Cuba, the security. Sir Robert Peel was silent on the subject; but a committee was appointed to look into it.

Stone Quarries.—The Gloucester Telegraph learns that two to three hundred men will be employed the coming season upon the quarries in Rockport, and that twenty-five or thirty sloops and schooners are employed to transport the stone. Most of it is brought in this city, and a large quantity of it is used in the construction of the water works.

Expensive Religion.—An Exchange paper says:—"The Church of the Holy Trinity, recently erected at Brooklyn, New York, cost the modest sum of *one hundred and fifty thousand dollars*. Jesus Christ had not where to lay his head."

War's Doing.—A few days ago, the editor of the Cincinnati Commercial, saw in the streets of that city, five crippled soldiers from Mexico—some without any arms, three with but an arm a piece, and one with a wooden leg.

Major Joseph H. Stokes of Dalton, was killed on the 13th ult. at Kingston, Georgia, on the State Right-of-Way, in attempting to pass the car while it was in motion.

A Young General.—Col. Morgan of Ohio, recently appointed Brigadier General, is the youngest General in the army, being only twenty seven years of age at the time of his appointment.

A Deer Forest.—The largest forest set apart for red deer, which exists in Scotland, is the forest of Atholl, which 100,000 English acres are given up to them. That land may be said to be very dear.

Extensive Robbery.—The jewelry store of Mr. O. C. Forsyth, 249 Fulton street, Brooklyn, New York, was broken into on Friday evening, and robbed of $7,000 worth of jewelry.

Fatal Accident.—Mr. Ansel Howland was crushed to death at Sandwich, on Thursday, by the falling of a stone upon him. It weighed about a ton.

Runnerhasett's Island, on the Ohio river, is for sale—price $17,000. This is the spot of which Wirt made such a Paradise in his speech at the famous Burr trial.

Good.—The General Assembly of Maryland have passed a law prohibiting the sale of any kind of intoxicating liquors on Sunday.

New use for Chloroform.—A benevolent druggist in Lincolnshire, England, recently administered Chloroform to a pig, which rendered it insensible whilst being killed.

Death of Judge Spencer.—The venerable Ambrose Spencer, died at Lyons New York. He was the father of the Secretary of the Navy under Mr. Tyler.

Gen. Pierce of New Hampshire, has resigned his commission in the army, and resumed the practice of the law.

Ecclesiastical Record.

ORDINATION.—Mr. Thomas Wilson of Lowell, late of Andover Theological Seminary, was ordained to the work of the gospel ministry; and installed as pastor of the Second Congregational Church in Palmer, on Wednesday, March 1st.

The exercises were as follows:—Reading Scriptures and introductory prayer by Rev. C. Smith of Warren; sermon by Rev. L. Whitney of Lawrence; ordaining prayer by Rev. A. Ely, D. D. of Monson; charge to the pastor by Rev. S. Snell, D. D. of North Brookfield; right hand of fellowship by Rev. M. K. Cross of Palmer, (1st Church;) charge to the people by Rev. C. B. Kittridge of Monson; concluding prayer by Rev. L. S. Parker of W. Brookfield; benediction by the pastor.

The services were of an unusually interesting character, the Church receiving their first pastor; and he being their first candidate, just from the "halls of learning." The Council met on the afternoon previous to the ordination, and entered into a protracted and minute examination of the pastor elect. This proving generally and highly satisfactory, they unanimously voted to proceed with the usual exercises in inducting the candidate into the sacred office. The sermon from 1 Kings 2: 2—"Be thou strong therefore, and show thyself a man," was in the bold and original style of its author, and riveted the attention of a delighted auditory. The other parts were appropriate and impressive; and the interest of the occasion was enhanced by the skilful performances of the choir. May the blessing of God rest upon pastor and people.

ORDINATION.—Mr. Frederic A. Reed was ordained on the 9th inst., over the Trinitarian Congregational Church and Society in Colmesnil. Selections from scripture were read and prayer offered by Rev. J. Emery of North Weymouth; sermon by Rev. S. Hopkins Emery of the Spring street Church, Taunton; ordaining prayer by Rev. Mr. Harding of South Weymouth; charge by Rev. J. Perkins of Weymouth and Braintree; right hand of fellowship by Rev. D. Wight of Scituate; address to the people by Rev. D. D. Tappan of Marshfield; concluding prayer by Rev. E. Porter Dyer of Hingham; benediction by the pastor. Though the day was stormy, the house was filled to the overflowing. The services were attended with deep interest. Two original hymns were sung, written by Hodges Lord, Esq. father of the young pastor. The sermon was a clear and interesting delineation of the life and character of John, as a model preacher; from the text in John 3: 30. "He was a burning and a shining light."

ORDINATION.—Mr. Ezra Newton was ordained pastor of the Congregational Church in Shutesbury the 1st inst. The ordination services were as follows:—Introductory exercises by Rev. N. S. Parkinson of Wendell; sermon by Rev. A. Carey of Sunderland; ordaining prayer by Rev. G. Cooke of North Amherst; charge to the pastor by Rev. P. Belden of East Amherst; right hand of fellowship by Rev. E. P. Blodgett of Greenwich; address to the people by Rev. D. Eastman of Leverett; concluding prayer by Rev. A. C. Page of Pelham; benediction by the pastor.

For thirty years the Church in Shutesbury has had no settled pastor, and the "ways of Zion" have mourned. But commendable efforts have now been made to secure the blessings of a stated ministry. Mr. Newton enters upon his labors under circumstances of much promise.

R. S. D.

DEDICATION.—The new Church of the Evangelical Congregational Society in Northborough, was dedicated to the worship of Almighty God, on Wednesday, the 23d ult. Invocation by Rev. Mr. Bacon of Grafton; reading of the Scriptures by Rev. Mr. Averill of Shrewsbury; prayer of dedication by Rev. Ethan Smith of Boylston; sermon by the pastor, Rev. W. A. Houghton, text I Tim. 1: 11, "The glorious gospel of the blessed God"; concluding prayer by Rev Mr. Tracy of Sutton. Much interest was added to the occasion by the happy performances of the choir.

The Church worshiping in this house was organized in 1832. The house then built, having become too strait for their accommodation, another, more spacious and beautiful has been erected at an expense of about eight thousand dollars. Its location is every way desirable and its architecture is chaste and elegant. May those who have borne the heat and burden of the day in the early maintenance of evangelical religion in this place, see the fruit of their labors on earth and enjoy their reward in heaven.

☞ The Howe street Congregational Society, New Haven, having invited Rev. Mr. Lyte to become their pastor, he has accepted the call on condition that they first pay up what they owe their old shepherd, Mr. Baldwin.

Marriages.

In this city, 7th inst., Mr. James Ticehurst to Miss Hannah Evans, both of Lowell.

9th inst. R. M. Richardson of Wells River, Vt., to Miss Ann H. Haggood of Boston.

9th inst. H. J. Dodd, M. D. of Philadelphia to Miss H. M. Brayton of Boston.

9th inst. Mr. Thomas B. Wales, Jr. to Miss Jeanette M. Howe.

9th inst. Edward F. Miller of Newburyport, to Maria Jenkins of Newton.

Mr. Theodore Cutting to Miss Sarah A. Foye.

By M. Hale Smith, Mr. Joseph B. Walker to Miss Temperance D. Hayes. Mr. Elias F. Wilmouth to Miss Caroline D. Gove. Mr. William Parker to Miss Eliza M. Lee.

On Sunday evening, Mr. Thomas J. Rider to Miss Elvira Prouty.

Mr. William B. S. Frost to Miss Ann L. Hamblin.

Mr. George Reed to Miss Mary Jane Tudor, all of this city.

In Medway, 5th inst. by Rev. Dr. Ide, Mr. Joseph D. Leland of this city to Miss Mary P. Adams of M.

In North Weymouth, 8th inst., by Rev. Justus Emery, Mr. John F. Hollis to Miss Amelia Pratt.

In North Falmouth, 9th inst., by Rev. Mr. Cobb, Capt Charles H. Segee of Fredericton, N. B. to Miss Susan Elizabeth, daughter of Capt. Wm. Eldo of N. Falmouth.

In East Bridgewater, 7th inst. by Rev. B. Sanford, Mr. Franklin Holmes to Miss Laura Keith.

In this city, 14th inst. by Joseph Moseley to Miss Lydia Abbot, formerly of Beverly.

In Lexington, 7th inst. by Rev. Eldridge to Farmer of West Cambridge, Miss Florence W. Smith, daughter of Mr. Ebenezer Smith of L.

In New Orleans, Feb. 23d, by Rev Dr. Scott, Mr. William Crozier, merchant of that city, to Miss Isabella B. Hudson, only daughter of the late Mr. Henry Hudson for many years a resident of Boston. Feb. 24th, at the residence of her father, by Rev. M. Barlow, Rev. Wm. C. Duncan, A. B. to Abby Elizabeth, second daughter of John Leake, Esq. all of New Orleans.

At Algiers Church, London, by Rev. Richard P. Bayer, Capt. Samuel Watts, Jr. of Hallowell, Me. to Amy Jane, youngest daughter of Capt. Samuel Buddington of Stratford, Conn.

Deaths.

In this city, 16th inst., Col. Arthur L. Magoun of St. Louis.

15th inst., of consumption, Capt. James Paxton, 29.

9th inst. Mr. Henry L. Bowdoin, 50.

In Charlestown, 8th inst., Mr. Theodore Place of Portsmouth, N. H. 28. 14th inst., Mr. Sylvester Sharp, 53.

In Cambridge, 8th inst., Joseph S., son of J. N. Marsden, Esq., 19.

In Chelsea, 7th inst., Mr.

Poetry.

THOUGHTS

At the installation of the Rev. George Day, over the Edwards Church at Northampton, Jan. 12, 1848.

Your harp, so long upon the willows hung,
Daughters of Zion, take ye down and raise
One grateful song to Zion's heavenly King.
Long have ye sat in ashes, long have mourned
Your pleasant places desolate; but now,
Meekly, within the temple of our God,
A pastor stands. And gifted, holy men
Commend him to his new and arduous work.
Our God hath not forgot this little flock,
His own right hand hath gathered; but has sent
In his good time a shepherd, who shall feed
With living bread this chosen heritage.
Who oft shall lead us by Siloa's fount,
Whence flows the water of eternal life,
Who shall direct and gently guide our feet,
To pastures green and fair.
And shall we not rejoice? This temple reared
In feebleness and fear should now resound
With praise to Zion's King, whose love has turned
Our darkness into light. This little band,
Nurtured mid wearying toil—discouraged oft—
Yet hoping still—should put new armor on,
And with fresh zeal renew its covenant vows.
Then might we hope that gentle dews from heaven,
Life giving, life renewing, on each heart,
Would shed their gracious influences till all,
Pastor and people, in one common bond
Of holy love, and holy fellowship,
Should join with Christ in His most glorious work
Of rescuing souls from darkness and despair,
Of fitting souls for happiness and heaven.

Northampton. R. K. P.

A TOUCHING MEMORIAL.

Few of our readers but will read with deep and even tender interest, the following copy of verses written by Mr. Adams on the day preceding his fatal illness, and designed to accompany his autograph signature, which had been requested by a female friend:—

Written for Miss C. L. Edwards, of Massachusetts, on the day preceding his attack.

JOHN QUINCY ADAMS,
Quincy, Massachusetts.

In days of yore, the poet's pen
From wing of bird was plundered,
Perhaps of goose, but, now and then,
From Jove's own Eagle sundered.
But now, mortallic pens disclose
Alone the poet's numbers;
In iron inspiration glows,
Or with the minstrel slumbers.

Fair Damsel! could my pen impart,
In prose or lofty rhyme,
The pure emotions of my heart,
To speed the flight of time;
What metal from the womb of earth
Could worth intrinsic bear,
To stamp with corresponding worth
The blessings thou shouldst share?

National Intelligencer.

REVIVAL MELODY.

Good news! Good news to the perishing sinner;
We have heard your loud wail o'er the deep rolling sea;
No diamond e'er shone in the treasures of India,
So rich in its light as thy spirit in thee.
Around thee shall glisten the halo of glory
That beams from the cross of the crucified One,
While the heralds of truth are proclaiming the story
Of pardon and peace through the blood of the Son.

For Jesus, the Saviour, will never forget thee,
From the truth of his word, He will never depart;
But firm in the midst of his jewels He'll set thee,
Engraved on the innermost shrine of his heart.
And we trust that our hearts are in unison blended
With him who has vanquished both death and the grave;
And we'll pray, until round the wide world is extended
The sceptre of Him who is mighty to save.

Behold, far away, how the darkness is rolling;
The mantle of night is dispelled by the day;
And He who the prince of this world is controlling,
Will sweep the destroyer full swiftly away.
Then those days shall be seen, of which, in devotion,
The saints and the prophets in visions have dreamed;
When the child, and
Shall echo the song of the nations redeemed. K.

TO A SISTER.

Dearest sister, mildest one,
Tell me how you are always kind?
Whate'er I've said, whate'er I have done,
The same sweet smile I ever find.

I see thee tried, I know you feel,
Thy heart strings quiver in the blast;
Thy bosom swells with kinder zeal,
And love e'er triumphs to the last.

Kindness like the perfumed air,
E'en dwells about thee like a spell;
I feel the charm whene'er I'm there,
In such a clime I love to dwell.

E'en my stern brow puts on a smile,
Whene'er I breathe that pleasant air;
I lay my burdens down the while,
And I wish to linger longer there.

If grateful love I e'er bestow,
To Him who all good gifts doth send,
My cheerful thanks shall warmer flow,
That he hath lent me such a friend.

DONATION HYMN.

Welcome the friends who meet
In gathering throng, to night;
May friendship weave her bond complete,
Adorned with gems of light.

When friendship's sacred tie
Shines truthful—soul of art,
True joy with rapture lights the eye,
And thrills with bliss the heart.

Amidst each lovely scene
That cheers the family,
Blest friendship beams with light serene,
From hearts sincere and free.

In neighborhoods and towns
Where friendship has the sway,
She scatters peace, like joyous crowns
For all to bear away.

The church's sacred fold
Is beautiful and strong,
Where heavenly friendship has her hold,
And leads the flock along.

True friendship had her birth,
In realms of peace above;
She dies not with the scenes of earth,
But lives in heaven's pure love.

Hanover, Jan. 26, 1848. A. G. D.

The Family Circle.

THE DECISION.

WRITTEN FOR THE BOSTON RECORDER,

BY MRS S. W. CLARK.

"Come with me, dear Emily, it may save your soul,"—was the earnest entreaty addressed a few years since, to a young lady, hesitating, between a gay party, and a religious meeting.

But still she hesitated. "Any other time, dear Mary—to-morrow night, for instance. But this party I have been anticipating with so much pleasure! Major and Mrs. F—— are themselves charming people, and they have I know, made every effort to make their party the most brilliant and delightful one of the season. All the most pleasant people in town will be there, besides many distinguished strangers from Washington;" and while speaking, a vision of the exquisite dress, which she had selected with so much care, to be exhibited that evening upon her own beautiful person, floated before her fancy, and gave more decision to her reply.

"Will those whom God honors be present, Emily? If any are there, who bear his name, will they not feel, that, to be in unison with the gay scene, they must banish all thoughts of religion, and give utterance only to mirth and light conversation? More than all, will the Holy Spirit go with you, dearest, when you deliberately yield to the allurements of worldly pleasure, rather than to the voice of God within your soul? That voice says, "Choose ye this day whom ye will serve;"—"To-day, if you will hear his voice, harden not your heart." Do not say, "to-morrow I will think of these things," do not say, like Felix of old, "Go thy way, for this time, when I have a convenient season I will call for thee." Like Felix, if you thus procrastinate, you may be left to hardness of heart, and obduracy of mind. Think, could he speak to you now, would he tell you, it was a trifling matter to grieve away the Spirit of God? Oh, Emily! this may be the turning point in your destiny!"

Emily was awed, absolutely chilled into silence. At last she said, "I wish I could feel as you do, Mary. You have no desire to participate in the pleasures you deem so sinful; while I, feel my heart bound at the mere idea of the dance, and the brilliant assembly."

"I *once* enjoyed them. You can well remember, when, two years since, we together entered society, how eager I was, in pursuing each changing form of fashion and pleasure. And, although, upon uniting with the church, I at once relinquished balls, and the more extravagant follies and gayeties of fashionable life, I was for a long time unable to determine, that it was my duty to abstain from attending private dances, and some other amusements, belonging to the world, encouraged by many who make a profession of religion. What finally decided me upon this point, was the fact, that those who thus conformed to the world, were, with scarcely an exception, persons of no religious influence whatever, who, indeed, were scarcely known as christians, except when spoken of in triumph by some caviling non-professor, or conveniently remembered in order to give countenance to some questionable entertainment. On the other hand those whom I most reverenced as the highest order of christians, whose piety was beyond dispute, whose example I *felt* was the most worthy of imitation, universally disapproved of attendance upon dances, or any parties, where religious conversation would be thought out of place. "I go nowhere," said one to me, "where my Savior is not welcome;" and this I felt was consistent in those who called themselves by his name. But this question of consistency you can reflect upon at your leisure. Do not escape from the considerations, which *now* claim your attention, from the decision which you make to-day. God and the world, are the points at issue; cherishing or grieving the Holy Spirit. Oh, Emily! can you hesitate!"

Emily Stanwood's heart throbbed, and her eyes filled with tears. "I envy you, Mary, your strength of principle, your unwavering decision. I cannot decide. I feel the truth of what you say, but my heart is filled with the world, which yet I know, is vanity." She paused a moment, and then said, "Almost thou persuadest me,"—but, as she spoke, her eyes fell upon a gay acquaintance from a neighboring city, whom she hoped to meet that evening, at Major F——'s, and the half uttered promise died on her lips.

"Not many perish from this land of light," returned Mary, with deep solemnity, "without having been *almost* persuaded. The world of woe, is filled with those, whose consciences continually reiterate, "Ye knew your duty, but ye did it not." Lately, you have appeared disposed to turn your face Zion-ward, you have seemed an earnest enquirer after truth, and truth has not hidden itself from you, it has declared unto you, impressively, your duty. At this moment, you are not in ignorance of it: at this moment you know and are fully persuaded, that, by exchanging serious thoughts, and the urging of the Spirit, for a scene of gayety, where the Lord is not, you will sin against God, and against your own soul. Forgive me, dearest, for speaking thus plainly; this seems to me to be a crisis in your destiny, and as a real friend, I cannot be otherwise than earnest, and importunate."

"Forgive you, dear Mary! I thank you a thousand times. Would I were like you! but that I cannot be," and she turned away, half-weary of a discussion, which excited so fiercely opposing elements within her. "I must go now; mamma will be wondering at my absence."

"I will call for you, this evening, on my way to meeting; and God grant, dear Emily, that I may find you ready to accompany me. I will pray for you to-day! Oh, pray for yourself! If you will, I have no fear concerning your decision," and, as Emily stepped down, from the portico, where they had been standing together, Mary slipped into her hands, some copied verses, to follow up her own arguments and persuasions, with a secret prayer for a divine blessing upon them.

The verses were the following:—

"There is a time, we know not when;
A point we know as well;
That marks the destiny of men
To glory or despair.

There is a time, be it unseen,
That crosses every path;
The hidden boundary between
God's patience, and his wrath.

To pass that limit, is to die,
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The conscience may be still at ease,
The spirit light and gay;
That which is pleasing, still may please,
And care be thrust away.

But on that forehead, God has set
Indelibly a mark,
Unseen by man, for man as yet
Is blind, and in the dark.

And set the doom'd man's path below,
Like Eden may have bloomed;
He did not, does not, will not know,
Or feel that he is doomed.

He knows, he thinks, that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned.

Oh, where is this mysterious barrier,
By which our path is crossed?
Beyond which God himself hath sworn,
That he who goes, is lost.

How far may we go on in sin?
How long will God forbear?
Where does hope end? and where begin
The confines of despair?

An answer from the skies is sent;
Ye that from God deviate
While it is called to-day—repent
And harden not your heart."

Miss Stanwood was reading these lines with an inward shuddering, when she heard her name gayly pronounced, and found herself joined by a young man whose liveliness and wit completely changed the current of her thoughts. He urged the fulfilment of a partial engagement, previously made, to allow him to wait upon her that evening to the party at Major F——'s, and when they separated, it was with this understanding.

Mary stood for sometime on the portico of her house, where Emily left her, looking at her retreating form, as she slowly pursued her way homeward. The walk was a retired one, and she plainly saw, that her friend was engaged in reading the paper she handed her; but the hope with which she saw this, changed to a sickening fear when she observed Mr. Loring hastening to overtake her. Well she knew the nature of his influence, and deeply did she dread it. "Oh! the weakness of human nature!" she sighed. "Would that I had not so much reason to fear that Emily, with her understanding and conscience convinced of the momentous interests at stake, in her decision, will yet yield to temptation. Does she not know that life is a battle field? that spiritual, and eternal blessings cannot be obtained without struggling for them. How can an immortal soul barter away its glorious inheritance, for the bubbles and shadows of time? and forgetting its noble powers, and high destiny, weakly yield to each passing allurement of the adversary?" And Mary, with a burdened heart, went to her closet; there to seek comfort and peace—such peace as the world can neither give or take away. Her prayers for her friend, enriched her own soul, even though Emily's criminal neglect of duty, rendered them unproductive of good to the object of them.

Mary did not see Miss Stanwood when she called for her that evening, but was told she was preparing to go to Major F——'s, and then, with a heavy heart, she pursued her way to the place of social worship.

The meeting had been some time ended and Mary had retired to her own room, when Mr. and Mrs. Stanwood, with their daughter, and Mr. Loring entered the brilliant rooms of Mrs. F——, and although the mother perceived with pride, the admiration excited by the lovely person, and graceful manners of her daughter, Emily herself, felt thoroughly wretched. Nor, was it until a late hour, that she could banish from her mind these haunting words:—

"Upon this passing hour
A long eternity begins."

But she did banish them. Successful, at last were her efforts, and easily persuaded out of her faint reluctance to join in the dance, she was whirled through its giddy mazes, the gayest among the gay; while light sallies and brilliant repartees flowed freely from lips, which, only the night before, had breathed forth humility and penitence, and a prayer for forgiveness and regeneration.

Emily's temples throbbed with feverish excitement, when she sought her pillow that night; visions of the dance floated around her, but no penitential visitings disturbed her. Only once she started with a half shriek, for she thought she heard a muffled tolling, was it for a murdered soul? She shuddered, but slept again, never to awaken to holiness of heart and newness of life.

She made her choice. Will she deem it a wise one, when before the great white throne, she finds herself numbered among those who have done "despite unto the spirit of grace" and are destined to be as "wandering stars, to which is reserved the blackness of darkness, forever."

Portsmouth, N. H.

Caro and the Axe.

Some years ago, a gentleman had a large dog that he had learned to send from the field to the house, for anything he might want. It happened one day that he was at work about half a mile from home, and wanted an axe. He told Caro (the name of the dog) to go home and get it. The dog started off, and after being gone a considerable time, came sneaking back, but without the axe. My father bid him go back and get it. The dog went the second time, and after being gone as long as before, returned bringing a heavy beetle. My father now became satisfied that the dog could not find the axe, and went himself, and found it sticking firmly in a large log; and the helve gnawed from one end to the other by the faithful animal, in trying to extricate it. And being unable, he had taken the beetle as a substitute!

Agricultural.

Legislative Agricultural Society.

At the eighth agricultural meeting the subject for discussion was "*The Grasses*, their culture, the soil to which the various kinds are best adapted, and the most profitable kinds to be grown." It was voted upon motion of Mr. Cole, that the speeches be confined to fifteen minutes. Mr. Buckminster opened the discussion, and remarked that of upland grasses the English were the best we now have. The best varieties are the clover, herds-grass, and red-top. He did not know but that some new variety would be discovered which would be superior to all we now have. He should like to have more attention paid to the cultivation of the meadow grasses, some of which he considered very valuable. Foul meadow he considered the best of this variety. It is said to have originated in Dedham, comes in naturally and needs to be re-seeded quite often. The meadow grasses of the best quality are often run out by being cut too early. The foul meadow flourishes best on the banks of rivers which annually overflow and from which deposits are made upon the soil. Mr B. also mentioned another variety, the *blue joint*, which makes good fodder, and which with the foul meadow he thought might be cultivated more extensively with good results.

Mr. Parker said that he had never heard of this variety, (the *blue joint*,) until within a few years, but he had procured the seed of some and it was now coming in. It produced a fine grass, and cattle will eat it well. Mr. P. alluded to the great improvement there has been in the cultivation of this crop within the last thirty or forty years. He generally sowed clover, herds-grass and red-top.

Mr. Clark thought it best to cultivate the better varieties of grass, rather than the poorer kinds. Very large crops of the blue joint grass could be raised, but it was very course and made poor fodder. The grass crop he considered one of the most important, and thought that there was land enough now lying useless, if reclaimed, to raise more grass than is now raised on uplands, and it might be made to pay a profit of over 25 per cent. From land which he had reclaimed, at two cuttings he had received nearly five tons to an acre, lacking but ninety-two pounds. Would recommend herds-grass and red-top; had never failed of getting a good crop the second year. In ditching he went below the soft mud, so that the water would drain off. In low, clayish lands, to reclaim them he recommended planting with potatoes, dig them early, and then sow grass seed. He got good crops in this way. The frost would kill the weeds, and the next year the grass would come up and get the start of them. He gets two good crops for three years, and after that time turns the sod over, harrows well, and enriches with good compost manure, and then sows down again.

Mr. Rice of Newton, spoke of the great importance of the grass crop. The foul meadow, if it could be introduced into our meadows and retained, would be better than to go to the expense of introducing the English varieties. He thought that until within a few years farmers were not aware which the best lands for the cultivation of grass were. Mr. R. related an experiment upon a piece of meadow land of eight acres, the grass upon which, twenty-three years ago, was sold for $20, and which by cultivation had been made to produce a valuable crop of hay. Three things he thought necessary in order to use meadows with good success—1st thorough draining; 2d, destroy meadow grass by ploughing or covering; and 3d, a good coat of manure. Many farmers in his vicinity have failed for want of attention to this last particular.

Mr. Heard thought it not profitable, even if it could be done successfully, to introduce meadow grasses upon cultivated lands. There is no better kinds than herds-grass or red-top. He had succeeded the best in sowing in the Spring. The potato crop he thought the worst crop to use before grass, as it exhausted the land of those elements which the grasses want. The foul meadow and blue joint he considered valuable. He had known stock kept upon them and do well, and had even worked oxen upon them; and in his vicinity they were considered equal to English hay. The blue joint comes to maturity quickest, and turns quickest. It should be cut early.

Mr. Brooks of Princeton, considered herds-grass the best crop, red-top the next best, and of clover he had a poor opinion. Herds-grass he sowed the seed heavy so as not to grow too large. He uses about half a bushel or eighteen quarts to the acre—and sows no clover. By sowing heavy it grows thicker, shorter and smaller, and cattle like it better.

He was in favor of cutting when the seed was well matured. Red-top is good for stock, and cattle will work well upon it. Clover he considered the worst of the three, as it filled them up so much. The white clover is good for pasturing. The foul meadow he thought a native grass, which it is necessary to seed every year. The blue joint by some was thought the best to work cattle on in the Spring, and to feed to cows before and after calving, on account of its cooling properties. He preferred herds-grass to lay down meadows with, and never manures after seeding down.

Mr. Lawton of Great Barrington, thought that the reason why there was so much difference of opinion in regard to the different varieties of grass and their value might be attributed to the soil on which they are grown. Grass of very large size is not as valuable by the 100 lbs. as the same grass where there is a less yield to the acre. He had paid much attention to irrigation and thought there was no way in which hay could be raised so cheap—almost any amount could be raised, and of a good quality, by managing it properly. The red clover is not so valuable as the other kinds—it will do for stock which is growing. The white clover is also inferior in value, to other grasses. Cattle will fatten faster on old pasture lands than on clover, and cows will give a quarter more milk and of a better quality fed upon the native grasses than upon clover. He generally sows after the ground gets settled, believing that to be the best time. The time of cutting he considered very important—and thought the proper time to be when the blows were leaving the stalk, before the seeding.

Mr. Sheldon considered herds-grass and red-top the best kinds for common use—clover he was not fond of. A small crop well cured would do well to fatten a horse upon when not at work. He would advise a young man commencing farming, and wishing to get a crop of hay quick, to select a spot where alder-bushes will grow, as that will prove good grass land—and after clearing it, sow grass seed and cover with a coat of rich earth. The last of August he thought the best time to sow. The next July a good crop does not succeed as well after potatoes as after corn. Seven years ago he reclaimed a piece of bog land, by carting on a substance of one part manure, to three parts gravel. In the Spring planted potatoes, and after digging sowed grass seed. From this land he had received a good crop, since that time, without manure. The value of hay depends much upon its being well cured. It would be found of much more value when dried well before being put into the barn, than when housed too soon, and allowed to sweat. He thought there was such a thing as making land too rich to raise hay. The most valuable crop he thought to be when there was only as much on the ground as could stand up till the time of cutting. In regard to the time of cutting, he thought the best time when the seed was so far matured as to answer to sow, before it was fully grown.

Mr. Clark of Franklin, considered the grass crop more profitable than the grain crop. Clover is good for sheep and for horses, if made well. He had known cattle to thrive on it. Cows will eat white clover as readily as the native grasses, and it produces butter of the richest kind. For hay it was not worth so much as herds-grass or red-top. He prefers red-top to herds-grass. Hay well made will weigh out more than when poorly made. The best time of cutting is when in blossom; he had found there was more nourishment in hay cut before the seed becomes ripe, than when cut after that time. In reclaiming he turns the sod, carts on a coating of gravel and compost manure, sows in August, and the next year gets a good crop of hay. The next year it is still better. He prefers this method to cultivation. Cattle will eat the blue joint grass well. One reason why there is no more seeded grass in our meadows, is because farmers are too anxious to get done haying early. Seeded meadow grass should not be cut till August. In preparing ground for laying down, he thought potatoes not so good as corn.

Mr. Cole made a few remarks, in which he considered clover hay for some purposes more valuable than all others, especially for sheep and young cattle. He had kept sheep on it wholly, and had them do well. He considered it valuable as furnishing a variety for cattle, which he contended they need. The best time for cutting he thought to be when the seed was almost perfectly full. Cattle would like it better, and not grow tired of it, as when it was cut in blossom. Clover should be cured properly. If cured in the sun, before the stalk gets dry, the leaves will drop off. He was in favor of curing in cocks.

Dr. Gardner of Bristol county, made some statements in regad to the comparative amount of the grass crops in different counties, and suggested inquiries as to the reason. He considered the millet and clover crops valuable. Owing to the lateness of the hour, the gentleman postponed his remarks to the next meeting, when the subject will be continued with the addition of *the best method of reclaiming lands for grass, and draining.*

Journal.

Morell's History of Modern Philosophy.

AN Historical and Critical View of the Speculative Philosophy of Europe in the nineteenth century. By J. D. Morell, A. M. Complete in one volume. From the last London edition.

Just published. For sale by BENJ. PERKINS & CO. 100 Washington street. March 10

The Biblical Repertory

AND PRINCETON REVIEW. Subscriptions solicited by CROCKER & BREWSTER, 47 Washington street, who are agents for the work in Boston. Published quarterly at $3 per annum. March 10.

New Books.

GERMANY, England and Scotland; or Recollections of a Year's Residence. By J. R. Beste. D. Arbigny. 2 vols. 12mo.

War with the Saints; or Persecutions of the Vaudois under Pope Innocent III. By Charlotte Elizabeth.

Memoirs of Sarah E. Judson, member of the American Mission to Burmah. By Emily Judson.

Just published. For sale by BENJ. PERKINS & CO. 100 Washington street. March 10.

Hymns and Music.

THE MASS. S. S. SOCIETY has published the following Hymns and Music:

Sabbath School Tunes, containing 24 tunes and 20 hymns in full cloth binding. Tunes, with cloth back. Tunes, Sunday School Hymns, cloth, containing hymns and tunes, in full cloth. 18 pages, cloth back. Tunes.

The Massachusetts Sabbath School Hymn Book. The book contains 225 hymns, and it has been pronounced by one of the most experienced judges in the country, as the best model of a Sabbath School Hymn Book ever published. Price, in full sheep, 62 cents; cloth back, 50 cents; cloth back, 38 cents; cloth sides, 25 cents.

CARDS.

The Society has published the following series of Cards: A set of 52 Cards for Infant Sabbath schools on white, and on fancy paper; a set of 11 miscellaneous Cards for Infant Sabbath schools. 72 Hymns with a picture, on cards. Infant school Cards, 28 in the package, with a picture and several questions on each. Superintendent's, Teachers, and Scholar's Companion; Cards. Teacher's New Year's Gift. The Ten Commandments and The Lord's Prayer.

C. C. DEAN, Treasurer.
March 10

Organs

OF any size, and of a perfection of mechanism and tone, UNSURPASSED by any built in this country, furnished at short notice, and upon LIBERAL TERMS. We refer with others, to the celebrated organ in Rev. Dr. Beecher's Church, Boston. Professional reference of the first authority.

SIMMONS & McINTIRE.
April 15. 47 & 49 Conseway St., Boston.

Recent Publications.

WAR with the Saints; or Persecutions of the Vaudois. By Charlotte Elizabeth. 1 vol. 18mo.

D'Aubigne's Germany, England and Scotland; or Recollections of a Swiss Minister. 1 vol. 12mo.

Memoir and Works of the late Rev. Robert Murray M'Cheyne. 2 vols. 8vo.

Memoirs of the Rev. Dr. Abeel late Missionary to China. 1 vol. 12mo.

Knapp's Lectures on Christian Theology. Translated by the Rev. Dr. Woods. 1 vol. 8vo.

Barnes' Notes on Isaiah. 2 vols. 12mo.

Rev. Jacob Abbott's Summer in Scotland. 1 vol. 12mo.

The Sacred Tableaux; or forty beautiful medallion illustrations of remarkable incidents in the Old and New Testament, with letter press descriptions by distinguished American Divines. 1 vol. square. 12mo.

For sale by TAPPAN, WHITTEMORE & MASON. Publishers of Russell's Series of Reading Books, Booksellers and Stationers, 114 Washington street.

March 10.

Sunday School Books at Reduced Prices.

THE AMERICAN SUNDAY SCHOOL UNION have reduced the price on the following important and approved books, viz:

The Union Spelling Book, 12mo. 120 pages; strong half binding, nearly 100 pictorial illustrations; with tunes, music, &c. Now sold at 6¢ cents. This Spelling Book has received the approbation of a large number of the most judicious and intelligent Sabbath school teachers in the country.

It contains 1. Forty reading lessons in prose and poetry. 2. A variety of spelling exercises. 3. Musical pieces. 4. Maps. 5. Natural tables. 6. Catalogue of words of sounding alike, but different in sense and spelling, &c., &c.

The Union Questions, so long and favorably known. Now sold at 6¢ cents.

The Union Hymn Book, containing 340 Hymns; now sold at 10 cents.

Teacher's Class Books at 8 cents, and 3 cents.

For sale with all the publications of the Society, by WM. B. TAPPAN at No. 5 Cornhill, Boston.

March 10.

CHARLES H. PIERCE,

NO. 3 CORNHILL, BOSTON,

HAS just published, 1. *Thirteenth Edition of Finney's Lectures on Revivals of Religion.* 1 vol. 12mo.

The publisher is happy to announce to the religious public that he has just issued a new stereotype edition of this valuable and highly popular work. Twelve thousand copies have been sold, of previous editions, and the work has been for some time out of the market. A continued call for it, and a confident conviction that no work could be better adapted to the present state of the church, has induced the publication of this improved edition. No christian can read these lectures without having his soul roused as by the sound of a trumpet. The preliminary measures to secure a spiritual reformation—the *heart-work* and the office of prayer are clearly pointed out, and illustrated by the most impressive incidents. We have been assured by several ministers of the gospel that they date the commencement of their zeal and success in the work of winning souls, and in revival labors, under God, to the perusal of these lectures. No full are they of heavenly unction, as well as scriptural truth, that they carry grace to the heart as well as light to the mind. We trust this volume will be again widely circulated through the churches, and will become an efficient agent in arousing believers, and in securing a revival of pure and undefiled religion. Retail price, $1. A liberal discount made to those who buy to sell again, or who purchase for gratuitous distribution.

II. *Sketches of Sermons on the Parables and Miracles of Christ*: The Essentials of Saving Religion, &c. &c. By Jabez Burns, D. D., author of "Pulpit Cyclopedia." "Four Hundred Sketches of Sermons," "Sketches of Sermons on Types and Metaphors." 1 vol. 12mo. Price $1.

The above Sketches have never been published in this country, and they are now issued under the eye of the author, who has lately been on a visit to the United States, and who has prepared a new introduction to this edition. The extensive circulation of the previous works of the author, in this country, will prepare the religious public to welcome a new volume from his pen. The object is original, and the execution is equal to the most successful volumes of this vigorous writer.

III. *Second Thousand of Path of Life: A Guide to Young Disciples.* By Rev. Daniel Wise. Beautifully illustrated with steel engravings. 1 vol. 18mo.

This work is prepared with great care, written in a familiar style, and published in the finest manner. It is calculated for young christians of both sexes, and will afford most important instructions, conveyed in an interesting and attractive manner. It is offered in various styles of binding, and will be one of the most useful and profitable books for young christians during the coming holidays. Parents and friends of the young will be gratified to be able to bestow so valuable a present upon the youths in whom they have an interest. 2t. March 10.

THE HOME MAGAZINE.

AND

FIRE-SIDE READER.

THE HOME MAGAZINE is designed to be, as its name imports, a Family and Fire side companion. It has originated in a strong persuasion of the value of religious principles and sentiments, and an earnest desire to put into the hands of the various members of the family group, a description of reading which shall be at once entertaining, instructive and elevating.

We hope to be able, from time to time, to diffuse a large amount of useful knowledge in connection with the enforcement of virtuous principles; and we shall aim to make the work so far attractive in other respects as to interest that class of readers who look forward with impatience to those who honor it with their patronage. Especially shall we hope to commend the religious views for investigation and family use, to those for constant attention to business, and untiring efforts to please, to accept and receive your patronage.

All medicines dispensed at this establishment will be of the purest and best quality. No medicines are allowed to be sold by boys or inexperienced persons. Every vial and package is correctly labelled and marked before it is permitted to leave the store, and all those who may be employed to go into the establishment must positively rely upon their favors being correctly prepared and of the best materials.

Also, Best Rosendo Arrowroot, Foreign Liquors, &c., &c. 36 Tremont St., corner of Eliot St. Entrance Eliot St.

1y. Nov. 11

PIANO-FORTES.

HALLET, CUMSTON & ALLEN, sts HALLET, DAVIS & CO. and successors to BROWN & HALLET, would inform their friends and the public, that they continue the business of manufacturing and selling Piano Fortes at their OLD STAND, Nos. 333 and 335 WASHINGTON STREET, where friends and patrons of the old firm are invited to call.

RUSSELL HALLET,
WILLIAM CUMSTON,
HENRY ALLEN.

N. B.—HENRY ALLEN alone is authorized to use the name of the late firm of HALLET, DAVIS & CO. and DAVIS & ALLEN, in liquidation. As Mr. Davis, the retiring and only partner of ours in those concerns, has seen fit to use for his own purposes the name and style of our said late firm of HALLET, DAVIS & Co. to do business, we feel called upon for our own protection to notify our friends and the public that the name MR. HALLET who was partner with BROWN & HALLET, and whose name has always stood at the head of the concerns since, still remains with us—that we have no interest in the new styled firm of Hallet, Davis & Co.—and ask them to direct their favors, whether relating to *old* or new business, to our new firm of HALLET, CUMSTON & ALLEN, *at the Old Stand*, No. 333 *WASHINGTON STREET.*

April 8. 7 RUSSELL HALLET,
HENRY ALLEN.

Special Notice to Families.

J. GEORGE WHITWELL, APOTHECARY, 86 THE MONTPELIER, CORNER OF ELIOT, would most respectfully inform his friends and the public generally, that he has constantly for sale FAMILY MEDICINES, CHEMICALS, CHOICE PERFUMERY, and FANCY ARTICLES in great variety.

J. G. W. devotes his attention entirely to the compounding and dispensing of PHYSICIANS PRESCRIPTIONS.

With an experience of twelve years in dispensing medicines for prescriptions and family use, he hopes for constant attention to business, and untiring efforts to please, to merit and receive your patronage.

All medicines dispensed at this establishment will be of the purest and best quality. No medicines are allowed to be sold by boys or inexperienced persons. Every vial and package is correctly labelled and marked before it is permitted to leave the store, and all those who may be employed to go into the establishment must positively rely upon their favors being correctly prepared and of the best materials.

Also, Best Rosendo Arrowroot, Foreign Liquors, &c., &c. 36 Tremont St., corner of Eliot St. Entrance Eliot St.

1y. Nov. 11

Musical Card.

THOMAS BRICHER,

(Organist of Bowdoin Square Church,)

Composer and Teacher of the Piano Forte and Singing. Office under the Church. Entrance from Hanover St.

Lessons given at the residences of pupils, if desired. In case of his absence, orders left on his desk, or at Oliver Ditson's Music Store, 115 Washington street, will meet with prompt attention. 3t Oct 21.

A Card.

DR. ROBERT L. ROBBINS, having removed his office from 91 *Hanover, corner of Portland St.* to his place of residence, No. 4 *Portland St. Said house on the left from Hanover St.*, continues the practice of his profession as a Dentist.

Dr. Robbins will be found at home at hours most agreeable to the convenience of customers.

Ladies and gentlemen will find his new rooms very pleasant and retired.

All branches of Dentistry will be attended to as usual, with the same care and efforts to please which have characterized the practice of Dr. Robbins for the last twelve years.

ROBERT L. ROBBINS.
April 8. 6m 4 Portland street.

A Card.

DR. A. L. HOYT, DENTIST,

HAVING removed to No. 1 Park street, first door from Tremont, and taken the spacious suit of rooms formerly occupied by Dr. Solomon Keep, is prepared to wait upon all who may require his professional aid. Dr. H. has received a regular dental education, and enjoyed a successful practice of five years, in the city. He is in possession of every improvement pertaining to the science of Dentistry, and all operations will be guaranteed to give entire satisfaction. His office being in the heart of the city, and not exposed to the publicity of a business street, secures to his patrons many advantages not realized in a crowded thoroughfare.

To those who may want a reference, Dr. H. will be happy to furnish testimonials of his professional skill, from individuals of the highest respectability, both in the city and country. tf. June 10.

Special Notice to Families.

J. GEORGE WHITWELL, APOTHECARY, 86 THE MONTPELIER, CORNER OF ELIOT, would most respectfully inform his friends and the public generally, that he has constantly for sale FAMILY MEDICINES, CHEMICALS, CHOICE PERFUMERY, and FANCY ARTICLES in great variety.

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Also, Best Rosendo Arrowroot, Foreign Liquors, &c., &c. 36 Tremont St., corner of Eliot St. Entrance Eliot St.

1y. Nov. 11

Daguerreotype.

JOHN A. WHIPPLE has taken the old stand formerly occupied by Litch & WHIPPLE, No. 96 Washington street, where he will give personal attention to all who will be pleased to give him their patronage. The public are respectfully invited to call and examine a large collection of specimens of the art. y *April* 15.

Roussel's Premium Perfumery.

J. L. BATES & A. S. JORDAN, 129 Washington street, having made an arrangement with Mr. Roussel, by which they can sell his Soaps and Perfumery, at his lowest wholesale prices, have this day received a large supply of Rose and Almond Shaving Cream; Circassian Almond and other Soaps; Patchouly, Verbena and other popular Perfumes.

Amalia for Chapped Hands.—The extensive sale of the Amalia during the past eight years, strongly attests the high estimation in which this valuable preparation is held by the community, and no efficacious are its healing virtues, that it may without exaggeration be regarded as an infallible remedy for the asperity and soreness of the skin, with which so many are afflicted during the inclement period of the year.

Vegetable Cosmetic Cream, for beautifying the complexion, etc.

The Perfumery and Soaps from this establishment have taken premiums at several successive Fairs in Boston and New York, and will bear comparison with the best imported articles. *Feb.* 18.

Notice to Church Building Committees.

THE Subscriber is constantly prepared to fit up new and old churches with Cushions and Linings, of any quality or colors now in use. All kinds of Pulpit Trimmings and Church Work will be furnished at low rates. He will work up materials found by Societies, or will furnish the whole, in any quantity or quality, at fair prices. Having had much experience in church work for the last few years, he is confident that he can give entire satisfaction.

Reference will be given in all cases to committees of churches that he has done. He will engage any information to committees in regard to the quantity or quality of materials at his Rooms, No. 27 Cornhill, Boston, next door to B. B. Mussey's Bookstore.

Feb. 4. 6m. H. M. CURRIER.

Piano Forte Manufactory.

THE subscribers having removed from their old stand 402 and 404 Washington street, (where they have been located for the last twenty years) to their new building on the adjoining estate, entrance to Warerooms No. 400, invite their patrons and friends to call.

During the past year they have received from the patent office of the United States two new patents for improvements which they have introduced in their grand and square piano fortes, besides having the exclusive right for this section of country, of manufacturing Coleman's Patent Æolian Attachment, which continues to receive unqualified commendation from those who have tested its merits.

With all these improvements, and their increased facilities for manufacturing they feel confident they can furnish as great instruments as can be found in any other manufactory in the world and will warrant every instrument sold by them of their manufacture to give entire satisfaction or refund the purchase money.

T. GILBERT & CO.
Boston, January 29, 1848. 6m.

HENRY F. PARKER,

WHOLESALE AND RETAIL DEALER IN

Furniture, Feathers, Mattresses, Looking Glasses, &c. &c.,

34 BLACKSTONE, CORNER OF ANN ST.

All of which will be sold at the lowest prices for cash. Merchants from the country will please call and examine our stock, and see the very low prices before making their purchases elsewhere.

☞ Particular attention paid to packing.
6m. *Oct.* 7.

AARON P. KLINE,

Collector and Real Estate Broker,

NO. 1 THORNDIKE BUILDING,

One door from State Street.

BOSTON.

WILL attend to letting, buying and selling Houses, and real estate of all kinds. Also, rents and bills of all kinds collected at short notice. Mortgages negotiated. Business transacted with real estate promptly attended to.

Refers to J. F. Moore, Esq., Richardson & Hyde, Esqrs., or at this office. y *July* 22.

PREMIUM PIANO FORTES,

MANUFACTURED BY HALLETT, DAVIS & CO. 417 WASHINGTON STREET.

The Committee of the Report of the Committee on Musical Instruments at the late Mechanics' Fair, Boston, September, 1847. With reference to our superior pianos, say: "The Committee of judges have unanimously awarded to Messrs. Hallett, Davis & Co. the highest premium given for pianos, and would do credit to any manufacturer, here or abroad." For this instrument the Committee were awarded a GOLD MEDAL, the highest premium given to any instrument or any other octave piano.

The Committee, in behalf of